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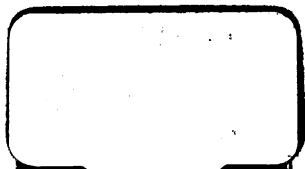
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PALMER'S MORAL INSTRUCTOR.

THE
MORAL INSTRUCTOR;

OR
 CULTURE OF THE HEART, AFFECTIONS,
 AND INTELLECT,

WHILE
 LEARNING TO READ.

3
 PART III.

This the *first* duty, carefully to train
 The children in the way that they should go;
 Then of the family of Guilt and Pain
 How large a part were banish'd from below.
 SOUTHEY.

BY THOMAS H. PALMER,
 AUTHOR OF THE PRIZE ESSAY ON EDUCATION, ENTITLED "THE
 TEACHER'S MANUAL."

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P R E F A C E .

NEVER, surely, was there a moment when the public mind was more fully awake than now to the importance of education. Men everywhere begin distinctly to see that it is easier to restrain vice by schools than by jails, and cheaper to endow seminaries than to support almshouses. They are also beginning to discover (how strange that the fact should ever have been overlooked!) that, in order to have good government, our governors, the people, must be enlightened; that a democracy like ours, based upon any thing but universal virtue and intelligence, must be unstable as water, uncertain as the wind.

But, although the truth of the general proposition is readily admitted, that the permanence of our free institutions depends upon the virtue and intelligence of the people, and that these can only be secured by a sound system of public instruction, yet how few are there who extend their views beyond *intellectual* education—who consider, that with all the boasted improvements of our public schools, we *may* actually have been doing little more than training up in them a set of *accomplished rogues*. *

* Mr. Attorney-General Austin said publicly, that his professional experience convinced him, "that crime had increased with the increase of intellectual education. There is less violence; there is more craft, subtlety, and over-reaching. A mayor of this city [Boston,] said with truth, 'that the march of mind *alone* was the rogue's march.'"

When we consider how much progress has been made of late, in sharpening and improving the intellect, while so very little has even been attempted, in our public schools, towards developing and exercising the moral sense, can we wonder at the strides our community have been taking towards utter depravation of morals? that every mail should bring new instances of breach of faith among all classes of our citizens? Is not a want of conscientiousness the true source of nearly all our political and social evils? and is it not time that some attempt should be made to arrest them?

A clerical friend of mine lately remarked, that he had frequently serious doubts whether he and his brethren of the ministry *could* be acting right in expending so much time and exertion, in the way of religious instruction, with such small results. But how can the trifling amount of these results be a matter of surprise, when it is recollected, that one of the *most important means* of spreading religion is entirely neglected? God has commanded us to "*train up a child in the way he should go.*" Have we fulfilled that command? Are our children "*trained in the way they should go?*" What should we think of a farmer, who should sow his seeds upon hard, stony ground, without the slightest previous effort to soften and mellow it by plough or spade? Would it be rational to expect any return? And yet, is not this precisely the course we adopt respecting religious instruction? We take no pains to awaken and develop the consciences of our youth, and to excite them to action. They are never called on to look within, to judge between right and wrong. How can we wonder, then, that the seeds sown from the pulpit on this unprepared ground should fail to take root, and that, "when the sun was up," they should be "scorched, and wither away?" We *do* perform a part of our duty. We *do* provide religious instruction for the people. But we neglect an *equally essential* part, for the want of which what we do perform is rendered almost null, and of no effect. And yet we calmly wash our hands, and say, "We are innocent of the blood of this people." We exclaim against the hardness of men's hearts, and complain of the inefficiency of the preached gospel.

Let not any thing that is here said, however, be dis-

torted so as to appear like advocating the teaching of religious tenets in schools. In the present state of society, divided as we are, and as we are likely to remain, into such a variety of sects, the scheme would be a failure—perhaps deservedly so. But, because the great variety of religious faith, and modes of worship, and the danger of converting the school into an engine of religious proselytism, absolutely forbid the teaching of religious doctrines there, does it follow that every species of moral training must be excluded? Does not this circumstance rather enhance the necessity of a peculiar attention to that part of moral instruction to which no such objection can apply? Is there not an extensive field, which may be regarded as common ground, in respect to which every portion of society is perfectly agreed? Is there *any* parent, who does not desire his child to be trained to the practice of virtue, and to the avoidance of every vicious habit? that he should be inspired with veneration, gratitude, and love to God? that he should be honest, faithful, humane, and gentle, obedient to his parents, true to his word? that he should possess moral courage and self-control; industry, perseverance, economy, and temperance; patience, fortitude, magnanimity, and cheerfulness? Surely not. On these, and such like points, we shall meet with perfect unanimity.

The series of reading books, of which the present forms a part, has been written principally with the view of introducing into our schools an easy method of awakening and developing the conscience, and keeping it in continual action. This is not attempted to be done, however, by moral lectures, or sage apophthegms. These will rarely have any effect upon early youth, save the pernicious one of producing a dreamy wandering of mind, of the most fatal tendency both to intellectual and moral culture. But the plan is, to excite the conscience to judge and act for itself, and to strengthen it by continual use, by means of a series of questions, arising naturally from the subjects read, and suited to the capacity of even infant minds.

Nor will the *effects* of this moral training be exclusively confined to the culture of the heart. It is believed, that a glance at these questions will show, that they will afford

an important aid in unfolding *all* the mental faculties; that observation, comparison, reflection, abstraction, judgment, reason, imagination, and taste will be improved and strengthened by the simple exercises connected with the reading lessons. Thus, the understanding and the affections will alike be cultivated, and some approaches made towards the development of the *whole man*, in his habits of thought, feeling, and action; and we shall no longer see so many of those *mental distortions* produced by the excessive culture of the memory, while every other faculty is left almost totally dormant.

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DIRECTIONS TO TEACHERS.

ONE of the most important objects of this book being the development and exercise of the moral sense in youth, the teacher is respectfully requested on no account whatever to omit questioning the classes after the reading of *every lesson*. Let not the want of time be suggested as an excuse. Better to read only once a day, or even only once in two days, than to omit this exercise. To be virtuous is better than to be a good reader. Let no opportunity, therefore, of exercising the conscience be lost.

The teacher should also be fully aware that his situation is different from that of a mere mechanic. He is not placed in a school merely to smooth a block or to turn a crank. He is put there to form immortal mind, and he must bring his own mind to the task. The questions must not be read over in a slovenly, parrot-like manner. He should observe, by the answers, whether they are fully understood, and vary their form when necessary.

The pupils should be required to give as *full* an answer as possible to every question. For instance: to the question, "Does being peevish or cross make us feel happy or unhappy?" the answer should not merely be "unhappy;" but "Being peevish or cross makes us feel unhappy." A simple affirmative or negative should never be received as an answer. For instance: to the question, "Can we ever be too grateful to God for making it so pleasant to do our duty?" the answer should *not* be, "No;" but, "No, we never can be too grateful for it;" or "No, we can never be too grateful for having our duty made so pleasant." At first this will require some little effort on the part of both pupil and teacher. But it will soon become easy; and it will confer a vast increase of power over the attention, and of fluency of expression, upon the pupil.

The teacher should also endeavor to catch the *spirit* of the questions, so as to be able to apply a similar series to every occurrence that may come to the knowledge of his pupils, whether in or out of school. The conscience cannot be too frequently exercised in deciding between right and wrong. But when he is at a loss, he may be aided in this duty by examining the table of contents of the several parts of the "Instructor." He will thus be able to find questions suitable to almost every subject likely to come under the notice of the school.

The teacher may exercise his discretion as to the manner of using the quotations from the Bible at the end of the questions. In some cases, it may be proper for the pupils to commit them to memory; in others, it may be sufficient to have them read aloud by the teacher, or by one of the class.

THE
MORAL INSTRUCTOR.
PART III.

LESSON I.
Introduction.



WELL, children, I suppose you have all read the First and Second Part of the Moral Instructor?

Now I want to ask you a few questions about them.

Do you think you have become better children by reading them?

Do you love and obey your father and mother better than you did before?

Have you learnt to be gentle and kind to animals?

Are you more ready to forgive your broth-

ers and sisters, or your playmates, than before you read them?

Do you always remember that God hears and sees you?

If you have profited by these lessons, and others which you have learnt in that book, I think this Third Part will also be useful to you ; for I am going to teach you some more good lessons of the same kind.

The object of this book is to teach you to read.

But that is not all.

It is intended to teach you something more valuable than reading—to teach you to be good.

You will find a great many stories about boys and girls in this book.

Some of them are good children, and some of them are naughty children.

I tell you about good children, that you may see how their goodness makes them beloved and happy.

I hope you will try to be like them.

I tell you about naughty children, to show you how hateful their conduct is, and how unhappy it makes them.

I hope you will try hard to act very differently from them.

Now look at the print at the beginning of this lesson.

That is a little boy, whose father has just bought him a book like this.

He is sitting on the grass, in the yard, looking over the book.

He is going to carry it to school, to-morrow.

All the boys in his class have got books just like it.

QUESTIONS TO BE PUT BY THE TEACHER.

Describe the picture. If not done very minutely, ask questions like the following: What is the boy doing? What is he sitting on? What is that at his right foot? In which hand does he hold his book? Do you see his right hand? What part of his left hand do you see? How many buttons on his clothes? What book is he reading? Where did he get it? What will he do with it to-morrow. Give out words from the lesson, to be spelled by the class, and repeat this spelling exercise at the end of every lesson.

LESSON II.

Disobedience and Deceit.



1. Do you see these three boys driving hoop?
2. The name of the largest is John Elton.
3. That is his brother James behind him.
4. The name of the other little boy is Frank Turner.

5. Frank is cousin to the two Elton boys.

6. He does not live in the same town.

7. He lives in another town in the same county.

8. He has come to visit his cousins, John and James.

9. John and James are pretty good boys.

10. But their cousin Frank has a great fault. I think it may be called one of the greatest of all faults, for it leads children into all manner of wickedness.

11. Do you know what this fault is? It is lying.

12. This morning Frank was in his uncle's room alone.

13. There was a writing desk on the table, with an inkstand in it.

14. Now all the boys had been told not to meddle with it, for fear they should spill some of the ink on their clothes, or on the floor.

15. But Frank thought there was no danger of his spilling the ink.

16. So he took it out of its place in the desk to look at it.

17. When boys are good, they are not easily startled or frightened.

18. But when they do any thing wrong, they are easily startled.

19. And so it was with Frank.

20. For the cat happening to jump from the bed to the floor, he was startled, and let the ink fall.

21. Oh! what shall I do now? thought he.

22. I have nothing to wipe it up with, and if I go and tell any body, they will know that I did it.

23. I had better be off, and say nothing about it.

24. Perhaps they will think that it was the cat that threw it down.

25. But, at all events, they will not know it was me.

26. Oh! foolish Frank! Don't you know that God sees you, and that he knows all the wicked plans you are contriving?

27. No. Frank never thought of this, or he would not have disobeyed his uncle, and then it would not have been necessary to have contrived ways to deceive him.

QUESTIONS BY THE TEACHER.

Let the pupils describe the picture very minutely, naming the boys at play, mentioning the dog barking at the little boy and his hoop, the wagoner whipping the horses, the woods, the fence, the man on horseback, the road, the tree in the foreground, &c. Then let them tell what they have read, eliciting it by questions, if necessary. Why was Frank so easily startled? Was it right for him to touch the inkstand? Why not? Would it have been wrong, if the ink had not been spilt? Which was worst, lifting up the inkstand, or letting it fall? Did Frank do right or wrong after the ink was spilled? What ought he to have done? Is it ever right to deceive? Is it sinful to contrive how to deceive? Can we deceive God or not? Does he see all that we do? Does he know all that we contrive? Does one sin generally lead to another? What sin led Frank to contrive deceit? What does the Bible say about deceit? "He that worketh de-

ceit, shall not dwell within my [God's] house; he that telleth lies, shall not tarry in my sight." Ps. ci. 7.

LESSON III.

Lying.

[As this Lesson is connected with the preceding one, one of the pupils should be required to repeat the substance of Lesson II. before the class commences to read the following.]

28. As soon as Frank had contrived how he should deceive his uncle, he went down stairs as softly as he could.

29. He went into the parlor, but nobody was there.

30. Frank then went back into the kitchen, where he found his aunt cooking dinner.

31. "Do you know where the boys are?" said he.

32. "They have just been looking for you," said his aunt. "I suppose they are in the yard. Was it you that came down stairs just now?"

33. Frank was frightened at this question. He was at a loss what to answer. If he told the truth, he was afraid that his aunt would know that he had spilt the ink.

34. So at last he said, "No."

35. Frank felt his cheek burn with blushes as he told this lie. For he was not a hardened liar. His chief fault was, that he had not the courage to confess that he had done wrong.

36. My dear readers, I hope, will act differently from Frank.

37. I hope they will try not to do wrong at all.

38. But if ever they should be disobedient, or do any thing that is wrong, let me beg of them instantly to confess the fault to their parents, and not to try to hide it, for this will only be adding sin to sin.

39. Well, Frank now went out to seek his cousins, feeling badly enough, I can assure you.

40. He felt much worse than if he had been whipt, for the pain of that is soon over.

41. But poor Frank had been in trouble ever since he touched the ink-pot, and he did not know when his trouble would end ; how many more lies he would have to tell to hide the first.

42. One lie almost always leads to many.

43. As Frank opened the door, he saw his two cousins, each with a hoop in his hand, going out to the road.

44. "Come, Frank," cried John ; "get your hoop, and let us have a run."

45. So Frank took his hoop, and they began to play.

46. You can see them in the picture, at the beginning of the last lesson.

47. But, somehow or other, Frank could not enjoy his play as he used to do.

48. He was very fond of driving hoop ; but the thought of the lie that he had told, and

of the lies that he yet would have to tell, troubled him.

49. Bad boys are very much to be pitied. They never *can* be so happy as those that are good. They may run, and laugh, and play, and have every thing that they could wish for. But they never can feel cheerful and pleasant.

50. Poor Frank !

Let one of the class repeat the substance of as much as he can of this lesson ; then let the other make additions ; and if the whole be not thus brought out, let the remainder be elicited by questions. Why did Frank go down stairs *softly* ? Was this deceit, or not ? Can we deceive by actions as well as by words ? Would Frank have walked so softly, if he had recollected that God was looking on ? Was it a sin against God, then ? Why was Frank frightened by being asked a simple question by his aunt ? How is it best for children to act after they have done wrong ? (See 38th par.) When we tell a lie, can we know how many more will be necessary to hide it ? Who are the happiest, the good or the bad ? Will fruit, or toys, or play make a child feel happy, when he has been doing wrong ? What does the Bible say about lying ? "Lie not one to another." Col. iii. 9. "Wherefore, putting away lying, speak every man truth with his neighbor." Eph. iv. 28. "Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. xv. 1, 2.

LESSON IV.

Repentance.

[Let the substance of the last two lessons be repeated by the class, before the following one is read.]

51. I TOLD you in the last lesson how dull Frank found his play, when he was in trouble.

52. So presently he stopt, and sat down on a bank.

53. "Why, what's the matter, Frank?" said James, "you can't be tired already, surely?"

54. "I am afraid you are sick," said John.

55. "No; I ain't sick; I am only tired," said Frank.

56. "Oh! if that's all," said John, "let's go home."

57. So Frank picked up his hoop, and they all went home.

58. In the afternoon, Mrs. Elton saw the ink-spot on the floor, and the broken pot.

59. She felt very much concerned. Not on account of the loss of the ink and the pot, and the damage done to the floor. No. These were trifles.

60. But, as she knew it must have been done by one of the boys, she was afraid that this was but the beginning of a course of disobedience and deceit, which might end in their becoming wicked men.

61. In the evening, the boys were called into the parlor, and, after they had been told what had been done, Mr. Elton warned them of the danger of lying about it, and so making the affair worse.

62. Frank could stand it no longer. He burst into tears, and confessed that it was he that had done it.

63. Mr. Elton sent John and James out of the way, and then Frank confessed every thing as I have related it to you, and asked his uncle and aunt to forgive him.

64. "We freely forgive you," said Mr. Elton. "But there is another whose forgiveness you should ask."

65. "Yes, I know," said Frank, "I have offended God."

66. "Ask his forgiveness, in the name of Christ," said Mr. Elton, "and you may be sure of receiving it, if you really feel sor-

ry that you have done wrong, and firmly determine never to act so again. This is the only *true repentance*."

67. If you look at the picture at the beginning of this lesson, you will see Frank confessing his fault to his uncle and aunt.

68. Let me hope that none of my young readers will ever bring themselves into so unpleasant a situation.

Let the pupils describe the picture minutely, naming the persons, and then tell the whole story about Frank contained in the last three lessons. What is the meaning of repentance? Who was it that repented? Repented of what? [See that all the three crimes are mentioned.] What made Frank feel tired so soon? Do you think he would have felt so if he had not done wrong? Can we enjoy play or any thing else when we have done wrong? Which would have been best for Frank, his uncle's passing over his fault, and saying nothing about it, or trying to find it out? Did Frank feel better or worse after he confessed all? If all children's faults were found out and punished, do you think there would be so many bad men as we see? Is it a good thing or a bad thing for children to have parents or teachers to look after their faults? What does the Bible say about confession and repentance? "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke xvii. 3. "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9.

LESSON V.

Cruelty and Oppression.

1. Is n't that a fine-looking dog ?
2. It certainly is. But I am sorry to say that he has a very bad master.
3. He belongs to Harry Jackson, a boy about fifteen years old. It was a present from his uncle Williams.
4. If Mr. Williams had known that he would have made such a bad use of the dog, I am sure that he would never have given it to him.
5. One day Harry took his gun, and went out to the woods with his dog, to see if he could shoot some squirrels.
6. But, before he got there, he overtook a boy, called Robert Brooks, driving sheep.
7. "Pray keep your dog back," says the boy.

8. But Harry, instead of doing that, called out to his dog, "Step-boy! step-boy!"

9. So the dog ran among the sheep, barking; and the sheep scattered, and ran off in all directions.

10. Poor Robert tried to drive away the dog, but it would not mind him at all. It continued to chase the sheep, till some of them had run off into the woods, and the rest were scattered in different fields.

11. "Oh dear! oh dear!" cried the boy, "what shall I do now? Won't you help me to get them together again?"

12. "Get out! you little rascal!" said Harry. "If you don't go away, I'll set my dog on you."

13. So the boy was obliged to go home, and tell his father what had happened. His father lived about two miles off.

14. Mr. Brooks called two of his men from the field, where they were at work, and, taking Robert with them, they set off all together for the place where the sheep were lost.

15. The sheep had been so much frightened and scattered, that it was no easy matter to get them together again. The sun was set before they completed their task.

16. Mr. Brooks, before he went home, tried to find out who it was that set the dog on the sheep, but could learn nothing; for nobody had seen the affair except Robert.

17. I have never learned whether Harry was found out or not.

18. But I hope, for his own sake, that he was found out, and well punished, for that might perhaps put a stop to his naughty conduct, and make him a good boy.

19. But if he escapes punishment, I am afraid it will encourage him to persevere in his wickedness. He may thus go on from bad to worse, and end in being a very bad, unhappy man.

After the class have described the picture minutely, and repeated the story about Robert and his sheep in their own words, let them be called on to explain the following phrases: in ¶ 6, *overtook* a boy; 7, *pray*; 9, *ran off in all directions*; 11, *collect them together*; 13, *what had happened*; 15, *completed their task*; what was the task? 16, *nobody had seen the affair*; what affair? 19, *persevered* in his wickedness. What kind of a boy was Harry? Was it right to set the dog on the sheep? If a man had been driving the sheep, do you think Harry would have set his dog on them? Was it acting like a brave boy, or was it mean and cowardly, to do so to a little boy? How many days did Harry make the Brookses and their men lose? Is there much difference between this and stealing? Who did Harry offend by his conduct? No one but the boy and his father? Did any one but Robert see Harry set on his dog? Is there not some one who sees every thing? Do you think he would be pleased or displeased with such conduct? What ought Harry to do? Pay Mr. Brooks for the time lost. Whose pardon should he ask? What does the Bible say about such conduct as Harry's? "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" [head.] Ps. vii. 16.

LESSON VI.

Daintiness and Disobedience.

1. "MOTHER," said little Julia Fay, "it is time to go to school. Won't you give me something to carry in my little basket for dinner?"

2. "I am busy ironing, my dear," said her mother. "But if you go into the but-tery, you will find some bread and butter. And you may take a piece of the cake that was cut last night. But be sure to take a very small piece, for it is so rich, that it will make you sick if you eat much."

3. When Julia went into the but-tery, the first thing she saw was the cake. It looked very nice, and, when she had tasted it, she thought it was the best cake she had ever eat in her life.

4. "Ah!" said she, "I could not eat

bread and butter after that. I'm sure it won't hurt me to eat a dinner of it for once."

5. So Julia, instead of obeying her mother, filled her little basket with nothing but cake.

6. When Julia came back into the kitchen, she found her sister Maria coming down stairs with her hat and shawl. If you look in the picture, you will see both the girls preparing for school, and their mother ironing.

7. Mrs. Fay gave Maria the same instructions about her dinner that she had given Julia. But Maria followed them exactly. She did not do as Julia did.

8. When the children came home from school in the evening, Maria was as lively as usual, but poor Julia was dull and heavy. At supper, she complained of a headache, and could not eat a mouthful.

9. Her mother gave her some medicine, and sent her to bed. But she grew worse every hour.

10. Mrs. Fay now became frightened, and sent for a doctor. By the time he arrived, Julia was in a high fever, with flushed cheeks, and throbbing temples.

11. The doctor gave her an emetic. This soon relieved her. And it showed, at the same time, what was the cause of her sickness. For she vomited nothing but cake.

12. Her mother was very much grieved that Julia had been so foolish. And she

determined she would not soon again trust her to supply herself with dinner.

13. Poor Julia paid rather too dear for the pleasure of eating a little cake. How much better it would have been to have done as her mother told her.

14. Next day Julia was better. But it was more than a week before she was able to go to school or play with her sister as usual.

15. I hope all my young friends will take a lesson from Julia's sufferings. They ought to know that their parents are the best judges of what is proper for them to eat and drink. If they follow their advice, they will save themselves a great deal of trouble.

After the class have described the picture minutely, and repeated the substance of the story about Mrs. Fay and her daughters, let them explain the following phrases: in par. 7, the same *instructions*, followed them *exactly*, followed what? 10, *flushed* cheeks, and *throbbing temples*; 11, an *emetic*, *relieved* her; 15, Julia's *sufferings*. What did Julia take to school for dinner? Was that right? Who commands us to obey our father and mother? Did Julia disobey God, then? Whom else did she disobey? Who knows best what children should eat? Are children good judges themselves? Is it right or wrong to grumble or cry, when they don't give us what we want? How was Julia punished for disobedience? Are people always punished for disobedience? Always in some way. We can never feel so happy when we have done wrong. What does the Bible say about obeying parents? "Children, obey your parents in all things: for this is well-pleasing unto the Lord." Col. iii. 20.

LESSON VII.

Fretfulness.

1. SEE what a beautiful pond there is ! There are pleasant woods all around it.

2. This pond is not made by a dam, to raise the water for the use of mills. It is a natural pond, and was here when the country was first settled, and probably hundreds, if not thousands of years before.

3. There was once an Indian settlement near it, and many a fish the Indians have caught out of these waters.

4. Did you ever see any Indians ? They have a dark-colored skin. It is not white like yours. They lived in this country long before the white people came here.

5. The pond has a great many very fine fish in it. See ! there is a family party come out in a boat to take a sail, and catch some fish.

6. Who are these people, I wonder ? They are Mr. and Mrs. Sherman, with their three children, Charles, Eliza, and

Henry, with their dog Carlos. The two boys are good children, but Eliza is fretful and selfish.

7. Mr. Sherman is a farmer. He lives about six miles from the pond, in a very pleasant situation.

8. They set out from home early in the morning, in a two-horse wagon. When they came to the pond, they left their wagon, and put up their horses at the tavern.

9. The tavern-keeper had a fine large boat, with oars, a sail, and plenty of fishing-tackle. He kept this boat for his own use, to hire out to parties.

10. Mr. Sherman hired the boat, and went down to the shore to show them how to raise the mast and hoist the sail, in case they should have a breeze.

11. Charles and Henry enjoyed the excursion very much. Every thing seemed to please them:—the cool air, the shadows of the trees and hills upon the pond, the fish darting through the clear water, and the pleasant motion of the boat.

12. But nothing of all this could please Eliza. She complained of every thing. The sun was too hot, or the wind was too cold; she hated to be still, yet she screamed with fright when they went fast.

13. People with a fretful disposition, seldom enjoy any thing. I wonder if they ever consider how sinful it is. They cannot be happy themselves, and they spoil the pleasure of every one that is near them.

14. After rowing about till they were tired, the party stopped for a while, to try to catch some fish for dinner.

15. Eliza was pleased for a moment with the change. But her good temper did not last long. She did not catch many fish, and, as soon as one of the others drew one out, she would tease him to change lines. Thus she kept moving about the boat, spoiling the fishing, and keeping them all uneasy.

16. What a pity that the whole party should be disturbed by this naughty girl. She ought to have been left at home.

Let the class describe the picture minutely, naming the different persons in the boat, and then repeat the substance of the story. Explain, in ¶ 2, the last word, *before*; before what? 3, Indian *settlement*; 6, *fretful* and *selfish*; 9, *oars*, a *sail*, and plenty of *fishing-tackle*; 10. *mast*, *breeze*; 11, *excursion*. How did Eliza behave? What sort of a disposition has she? Has any person a right to spoil the pleasure of his friends with his bad temper? Who is to blame for Eliza's being unhappy? Would such conduct please or displease God? Do you think he noticed it? Does he see and hear every thing? Do you think Eliza would have acted so, if she had thought of this? How do you think she made her parents feel? Was it right or wrong to make them feel so? What does the Bible say about the way of treating our parents? "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Exod. xx. 12.

LESSON VIII.

Presence of Mind.

[Let the class repeat the substance of the last lesson before they commence this, it being connected with it.]

17. THE party soon caught plenty of fish for dinner, and Mr. Sherman took up his oars to row to land.

18. But he had not rowed far, before a fine breeze began to rise, and the children begged that he would hoist the sail, as they had never been in a sail-boat before.

19. So the two boys picked up the fish, and put them into their basket, and covered them with hay, and their father hoisted sail.

20. As soon as the boat was turned so that the sail took the wind, the boat began to glide softly through the water.

21. "Oh! how delightful this is!" cried Charles. "It is much better than either

rowing or fishing. I should like to be a sailor, and live on the water."

22. "No. You would not like a sailor's life so well as you expect," said his father. "A sailor's life is a very rough and a very hard life; and, when the wind blows hard, they sometimes have to be up all night, in very cold weather, with the sea continually dashing over them. Sometimes, also, the ship dashes on a rock, and goes to pieces, and every soul on board is drowned."

23. Just at that moment the wind began to blow a little harder. That made the boat lean over, and pass more rapidly through the water.

24. Eliza thought the boat was going to be upset. She started up, screaming, and fell over against her brother Charles, and knocked him over into the water.

25. Poor Charles could not swim, and, as the boat, of course, continued to move on, he would certainly have been drowned, if the large dog, Carlos, which had been lying in the bottom of the boat, had not jumped up, and sprung over into the water to him.

26. "Charles! Charles!" cried his father; "catch hold of the dog's neck, and keep fast hold of him."

27. "I will! I will!" cried Charles.

28. The dog immediately sprung right into his arms, and, as soon as Charles caught fast hold of him, he began to swim to the nearest part of the shore. Look at

the picture, and you will see the dog swimming out, with Charles clinging to him. The boat is just turning about to follow after them.

29. The whole party soon got to the shore. But Charles and the dog got there first, as the dog swam to the nearest land. The boat had to go to another place, as the wind blew directly from the spot where the dog landed.

30. Poor Charles, with his clothes dripping wet, was nearly half an hour before he got to a house to dry himself. So he caught a violent cold and fever. He kept his bed for several weeks before he got well.

31. Now what do you think was the cause of all this trouble? It was because Eliza had no *presence of mind*. The boys were as much afraid as she was. But they did not scream, or jump up. They kept themselves cool. We call this *having presence of mind*. Every body should try to have presence of mind. And this we can do, if we only frequently recollect, that screaming or jumping up can do us no good when we are in danger. Indeed, it very often does hurt. You see Charles came very near being drowned by it. We should always keep cool. And we can do this, if we determine to do it.

[Let the class describe the picture, pointing out Carlos, Charles, the boat, its sails, the persons in it, the tavern, the two barns, and explain why the water is in such commo-

tion near the dog. Let them then tell the story in their own words. Explain, ¶ 1, oars, row; 2, hoist the sails; 3, sail *took* the wind, *slide*; 12, why could not the boat go to the place where the dog landed? Did Eliza do right or wrong to start up when she was frightened? Why? What ought she to have done? Whose blame would it have been, had Charles been drowned? How do you think she would feel while Charles lay sick? Do you think God is pleased or displeased with people who give way to their fears as Eliza did? Does he see and take notice of such conduct, or not? What does the Bible say about this? The eyes of the Lord are in every place, beholding the evil and good. Prov. xv. 3.

LESSON IX.

Compassion and Kindness.



1. AND, behold, a certain lawyer stood up, and tempted Jesus, saying "Master, what shall I do to inherit eternal life?"

2. He said unto him, "What is written in the law? how readest thou?"

3. And he answering, said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

4. And he said unto him, "Thou hast answered right: this do, and thou shalt live."

5. But he, willing to justify himself, said unto Jesus, "And who is my neighbor?"

6. And Jesus answering, said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

7. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

8. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

9. "But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

10. "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

11. "And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.'

12. "Which now of these three, thinkest

thou, was neighbor unto him that fell among the thieves ?”

13. And he said, “ He that shewed mercy on him.” Then said Jesus unto him, “ Go and do thou likewise.”

14. This little story from the Bible was intended to teach us that we should be good and kind to every person. No matter who he is ; no matter where he lives ; if he is in distress, we should relieve him.

15. The law of God is, “ Thou shalt love thy neighbor as thyself.” The lawyer asked, and perhaps you may want to know too, “ Who is my neighbor ?” This story was told to answer this question.

16. Here was a man who had been robbed and wounded by thieves. He was far from home. Two men, who lived in the same country, and who were of the same religion, saw him lying on the road, bleeding and naked.

17. Did they assist him ? No. They looked at him ; but as they did not know him, they thought to themselves, “ He is *not* my neighbor.”

18. At last a man from a different country, of a different religion, came along. Did he enquire who he was, and where he lived, before he assisted him ?

19. No. This good stranger considered *every* man his neighbor. He bound up his wounds, set him on his own beast, took him

to a tavern, took care of him, and paid his expenses.

20. After Jesus had told this story, he repeated the lawyer's question, "Who," said he, "was neighbor unto him that fell among the thieves?"

21. And what did the lawyer say? Just what you, or I, or any body else would have answered. Nobody could mistake here.

22. And Jesus said, "Go, and do *thou* likewise." And he says the same thing to you, and to all of us. We ought to love and be kind to every human being, whatever be his country, his color, his religion, or his politics. ALL MANKIND ARE OUR NEIGHBORS.

23. Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart and burning brow
Thy soothing hand may press.

24. Thy neighbor? 'T is the fainting poor,
Whose eye with want is dim—
Whom hunger sends from door to door—
Go thou and succor him.

25. Thy neighbor? 'T is that weary man,
Whose years are at their brim—
Bent low with sickness, care and pain—
Go thou and comfort him.

26. Thy neighbor? 'T is the heart bereft
Of every earthly gem;
Widow and orphan helpless left—
Go thou and shelter them.

27. Where'er thou meet'st a human form
Less favored than thy own,
Remember 't is thy neighbor worm—
Thy brother or thy son.
28. Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

Let the class describe the picture, pointing out the wounded traveller, the Samaritan, and the Levite, and say what the latter is doing. Then repeat the story, and explain the following: ¶ 1, tempted, inherit eternal life; 8, raiment; 11, host; 14, relieve; 23, soothing hand; 24, succor; 25, years are at their brim; 26, bereft, gem; 28, redeem the breaking heart. Did the priest love his neighbor as himself, or not? Did he do right or wrong? What ought he to have done? Did the Levite love his neighbor as himself? Why did he not help the wounded man? Was the wounded man his neighbor or not? Who was it that obeyed the law? Who is our neighbor? Is it the person who lives in the next house, or near by us; or is it every man, every where? Is it our duty to love every body, then?

LESSON X.

Cruelty and Oppression.

1. WELL, children, do you recollect what you read in your last lesson about the good Samaritan? Do you think you know now who is your neighbor? who it is that you ought to love like yourself? I will tell you another little story, and then we shall see.

2. John Fisk and William Bell went to

the same school. They were both good scholars. But they did not understand the law of love. They were kind enough to one another. But they liked to frighten and vex little boys and strangers.



3. One day a little boy, called James Ellis, came to the school. None of the scholars had ever seen him before. He was the son of an Irishman who had just moved into the town to work at the factory.

4. This Irishman had a large family, and was very poor. He had been but a short time in America, and he and all his children spoke a little differently from the people here. The scholars called their way of speaking, the Irish brogue.

5. When James first began to read, John and William burst out into a laugh, in which, I am sorry to say, many of the other scholars joined.

6. Poor James was astonished. He was

a good reader, and had always been at the head of his class in Ireland ; and this made him feel more mortified at the ridicule he met with in a strange country. But the teacher soon put a stop to this behavior.

7. At intermission, several of the boys collected around the stranger. "Well, Paddy," said John Fisk, "when are you going back to ould Ireland?"

8. "My name's not Paddy, it's James," said he.

9. "Look at Paddy's coat," said William Bell, catching hold of his patched coat behind. "Do all the boys wear such coats in Ireland?"

10. Jemmy bore these taunts with much good humor. But he was beginning to lose his temper by a repetition of them. And a fight would probably have taken place, if the scholars had not again been summoned into school.

11. When school was dismissed, the scholars, as usual, hurried homewards. William Bell was the only one who took the same road with the little Irishman. As they walked along, William again began to taunt Jemmy about his country, and asked him what snow was called in Ireland.

12. To this he made no answer. So Bell made a snow ball, and throwing it directly in his face, said, "Do you know what that is, Paddy?"

13. Jemmy instantly returned the compliment, and a regular snow battle commenced. But Bell happening to come across a heap of snow balls which some boys had made in the morning, threw them so fast, that the little boy was forced to stop, and give all his attention to defend his face. Look at the picture, and see how Bell is abusing the poor boy.

14. Poor Jemmy was soon exhausted with the shower of balls that now fell fast and thick upon him. He fell down helpless in the snow.

15. At that moment Frank Taylor, a boy about the size of Bell, happened to pass. He took hold of Jemmy's hand, and, helping him up, asked Bell if he was not ashamed to act so.

16. Bell sneaked off, saying, "It's none of your business."

17. "Are you much hurt, my little man?" said Frank.

18. "Not very much," said Jemmy. But his face showed too plainly the marks of Bell's cruelty. His nose was swelled, and his eyes were bloodshot.

19. Frank now asked Jemmy how the affair began; and the little fellow repeated to him all that I have told you.

20. Frank felt vexed and ashamed that his school-fellow should have behaved so badly. But he assured the little boy that he was going to school the next day, and

would take care that he should never be treated so again.

21. Next morning Frank asked Jemmy not to tell the teacher or the boys how he had been treated by Bell. If he would wait till noon, he said, he would endeavor to see him righted. Accordingly, as soon as the teacher left the school-house, Frank told the whole school how Bell had behaved the day before, and asked them if they would allow a little boy, a stranger, who had never injured any of them, to be used so.

22. Bell hung his head, and all the rest cried out, "No, no, no."

23. Fisk and some of the others then came up, and told Jemmy how sorry they were that they had tried to vex him. The little fellow shook hands with them heartily, and assured them that he harbored no malice.

24. From this moment Jemmy became a universal favorite, and was one of the foremost in all their games and plays.

Describe the picture, naming the boys. Repeat the substance of the story, and explain the phrases in which the following words occur: ¶ 6, *mortified* at the *ridicule*; 10, taunts, summoned; 13, returned the compliment, defend; 14, exhausted; 23, harbored no malice; 24, universal favorite.

Was it right or wrong to laugh at the reading of the Irish boy? Would you like to be treated so in a strange place, or not? Can you repeat our Savior's rule about doing as we would be done by? Matt. vii. 12. Was it right or wrong to tease the little boy about his country? about his clothes? Did Bell act right or wrong in his

way home? Did Frank behave right or wrong? Who acted like a neighbor to the Irish boy? Which boy would you rather have for a companion, Frank Taylor, or William Bell? Which do you think would be the happiest boy? Which do you think was best for Frank to do, complain to the teacher, or appeal to the boys? Which of the boys practised the law of love best? What is the law? Luke x. 27. •

LESSON XI.

Scandal and Charity.

1. FANNY WILCOX was generally a kind and good-tempered girl. She was industrious, too, and very attentive to her studies.

2. But Fanny had one very great fault. She was continually thinking ill, and speaking ill of her friends and acquaintances.

3. Fanny took no notice of any thing good that she saw; but she would dwell on any thing that looked like evil in her friends, and repeat it to all her acquaintances.

4. Fanny would often consider the most trifling actions as serious faults; and a single word spoken in fun would frequently make her suspect something was wrong, and then she would run and tell it as a fact to the first friend she met. She was even sometimes so wicked as to add things that were entirely untrue, to make her stories more likely.

5. The moment that Fanny heard bad news

about any one, she became uneasy and restless. She could not be still till she had been all round the neighborhood to repeat the story.

6. You may easily imagine what mischief would be done by such conduct as this. She set one family against another by her talking; and, even in the same family, she set wives against husbands, and brothers and sisters against each other. Wherever Fanny Wilcox visited, there would be sure to be trouble.

7. At last people shut their doors against her, and would not allow their children to visit her. Her cousin, Mary Smith, who was several years older than Fanny, was the only friend who had not deserted her.

8. One day Fanny called to see Mary, and spent an hour or two in telling spiteful tales of all their friends, though she knew how much Mary disliked to hear them. But it was all the same to her.

9. "And now," said Fanny, "it's your turn to tell *me* something. I'm sure you visit enough to have plenty of stories."

10. "My dear Fanny," said Mary, "when I visit my friends, I am not so foolish as to destroy all my pleasure by watching their faults. I wish to make them happy, and to be happy myself. No, I would much rather observe their good qualities, so that I might imitate and acquire them. We ought to be faultless ourselves, before we become nice

in observing the faults of others. Besides, don't you know, that it is in scandal as in robbery, 'the receiver is as bad as the thief;' for, if no one would listen to such stories, there would be no scandalous reports."

11. Poor Fanny had long before this begun to observe, that every body disliked her. She therefore felt strongly the truth of her cousin's words. She began to see how wicked she had been; to tremble at the recollection of the mischief she had caused, and to determine to do so no more.

12. But oh! how difficult it is to break a habit that we have long indulged in! Poor Fanny had to struggle for a long time with her inclination for scandal. But at last she became so completely reformed, as to notice hardly any thing in her friends but what was excellent and deserving of praise. And, when she could not put things in a favorable light she would say, It is possible that I do not know every thing about it. There may have been good motives that I am not acquainted with.

13. When Fanny heard of any fault that could not be thus excused, she would pity the offending person, and impute her fault to too great hurry, or ignorance of the mischief she was committing.

14. It was a long, long time, however, before Fanny could regain the friends she had lost. People had avoided her company

with so much care, that now she seemed nearly as much forgotten as if she were in her grave. In the course of some years, however, the change in her character began to be perceived, and at last she became as much liked as she had formerly been detested.

15. She is now an old married lady, and constantly tells her own story to her children, to preserve them from the difficulty that so much injured her. She has allowed me to write it in this book, for the sake of my little friends, if there be any like her who may read it. For my part, I do not know whether there are any such. But if there should be, I hope, that, after having read this story, they will instantly set about a reform.

16. But although I hope there are none so bad as Fanny was, there may be some of my little readers that are fond both of hearing and of talking a *little scandal*. If there be any such, let me say to them, Beware! beware! it is easy to become worse; it is difficult to become better. Fanny did not become bad all at once. She at first was only a *little* fond of scandal, and the taste for it became stronger and stronger every day. So it will be with you, if you do not at once determine to break off, and become, like Mary, fond only of hearing and talking *good* of your friends and neighbors.

Repeat the substance of this lesson. What was Fan-

ny's great fault? Is it proper or not to watch for faults in our acquaintances? Is it right or wrong to overlook their good traits? Is it a deep sin, or a mere trifle, to exaggerate the faults we see, or to add new circumstances to them to make them appear worse? Is it right or wrong to repeat all the evil we know of others, even if it be true? Should we like this to be done to us, or not? Is it an evil habit, or a good habit, frequently to be thinking or speaking ill of people? Is such a habit apt to lead people to say what they are not sure is true, by attributing false motives or feelings to others? Does it ever carry people further, and lead them to say what is *not* true? Is it important then, or not, to cure ourselves of such a habit? Is it ever right to speak of the faults of others, unless we mean to do some good by it? If people refused to listen to scandal, would there be as much evil speaking in the world? Is not "the receiver as bad as the thief," then? What do you think of the character of Mary? Which do you think would be the happier of the two, Fanny or Mary? Which would you prefer as a friend? Which would appear best in the sight of God? Does he take notice of such things as evil-speaking? What does the Bible say of it? "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but, if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?" Jas. iv. 11, 12. And Christ says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 1—5. What does the Bible say of the spirit of charity? "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And

though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; *thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth*; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity, these three: but the greatest of these is charity. 1 Cor. xiii. 1—7—12. [Let the teacher see that the above verses from the Bible are well understood.]

LESSON XII.

Anger.

1. FRANCIS and William Hale were sitting in the parlor one afternoon, when they heard some music in the street. Looking out of the window, they saw a man leading a tame bear by a chain, and playing on some musical instrument which he carried on his back.

2. "I should be afraid," said William, "to stand too near that animal. Do but listen, Francis. Did you ever hear such growling?"

3. "Oh! he could not hurt you," said Francis. "You see he has a muzzle to prevent his biting."

4. While they were thus talking, the man

stopped opposite the window. The boys now observed that there were two monkeys with the bear. One of them was light and nimble; the other was larger, and not so active. Both of them were jumping backwards and forwards on the bear's back, who quietly suffered them to play their tricks as they pleased.

5. The children that had collected to see the monkeys threw pieces of apple at them, which they caught in their paws, and instantly swallowed. But the monkeys seemed most delighted with the nuts which the people threw to them. Seated like little children, and holding the nuts between their fore paws, they broke the shells, and picked out the kernels, as if it were delightful employment.

6. It happened that a very large nut was thrown among the rest. The big monkey raised himself on his long hind legs to catch it. But the little one darted forward and caught it, before the big fellow could reach it.

7. The large monkey was enraged by the loss of the nut, and furiously gnashed his teeth. His forehead grew wrinkled, and his eyes flashed fire. He thrust his claws out, fell upon the little one, and seemed as if he were about to tear it in pieces. The man found it difficult to save him.

8. "Do you see," said Francis, "how frightful that monkey has become since he fell into a rage, and how he shows his

teeth? Oh, dear! I should not like to be within his reach. I should be scared to death."

9. "Indeed!" said William. "Well, then, would you believe it? yesterday, when you were in a passion, you looked just as he does now. Look at him. You had all his wrinkles. You even grinned as he does. Your eyes showed what a passion you were in. And, like the monkey, you seemed ready to devour poor little Harry, though he really had done you no great harm. I only wished to have had a looking-glass. For, if you could have seen your own face then, I am sure you would have been ashamed of yourself."

10. "What!" said Francis; "is it possible that I looked like such a hateful-looking beast? I must have been very frightful-looking if I did. I must try for the future never to be in a passion. When I find I am growing angry, I will think of the monkey, recollect how he looked; and that will make me shudder at the thought of being like him. And do you, my dear brother, remind me of this resolution, if I should forget it."

11. William assured him that he would, and was faithful to his promise. Francis by degrees got entirely rid of the bad habit of flying into a passion. And he often thanked William, and assured him, that he was much more happy than when he used to give way to it.

Repeat the substance of the story. Did you ever see any person in a passion? Do they look pleasant or frightful. Does getting into a passion make a person feel happy or unhappy? Does it do any person good, or not? When a person injures you, will it do you good, or not, to fly into a passion? Did Francis resolve to try never to be angry again? What did he ask William to do if he should forget his resolution and get angry? Was this a good or a bad plan? What did William promise? Would it have been right or wrong for Francis to get angry with William for performing his promise? What does the Bible say about anger? "An angry man stirreth up strife, and a furious man aboundeth in transgressions." Prov. xxix. 22. "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice." Eph. iv. 31. "Let not the sun go down upon your wrath." Eph. iv. 26.

LESSON XIII.

Tender-heartedness and Cruelty to Animals.

1. **GEORGE FREEMAN** was a little boy who lived in the country. He had a brother called **Thomas**, and a sister called **Sarah**.

2. One day they were all out in a pasture near the house. Sometimes the boys assisted their sister to gather wild strawberries for supper. Sometimes they amused themselves with driving their hoops.

3. "George! George!" cried Sarah, as the boys were coming towards her with their hoops in their hands, "come here quick! here is a little bird's nest."

4. The children were soon collected round

the nest, as you see in the picture. George was for carrying it home to show it to his



mother. But Sarah said it would be cruel to take the nest; it would be better only to take one of the eggs.

5. At last they agreed to take one egg a-piece, leaving three in the nest. When they got home, they began to play with them, by rolling them on the carpet as if they were balls. They were soon all broken, and George and Thomas began to cry, accusing one another of having been too rough.

6. Their mother happened to hear them, and came in to know what was the matter. Both began to tell her at once, and she patiently heard their different stories.

7. "Dear children," said she, "it is a pity you have broken the eggs. But you need not be so sorry about it, as neither of you meant to break them. I must blame

you, however, for taking them from the nest. In a few days they would have become chicks, which you have killed by bringing them away. And, indeed, you have probably destroyed the whole. For, when the mother comes again to her nest, she will see that some of them are gone, and forsake it altogether. She will be afraid that you will come back, when her little ones are hatched, and seize her tender family. If, then, this nest, which you have been robbing, as I must call it, should be entirely forsaken, would you not be sorry for it?"

8. "Yes, indeed, mother," replied George; "and I am sorry that we took away the eggs. But I didn't know what you have been telling us. I thought there would be no harm in bringing the eggs to show you."

9. "I can easily believe you," said his mother. "If you were to do a bad action when you knew it was wrong, you would have a very wicked heart, and I should be sorry I had such a son. But I am not afraid of that. I believe you are a very good boy."

10. "I should like to have a bird's nest," said Sarah.

11. "Some day or other, I shall get you one," said her mother, "after the young birds have flown. You will be surprised to see what pains the pretty little creatures have taken to make it. The outside is made of coarse articles, but the inside is generally of the softest moss, wool, and feathers.

12. "When the nest is built," continued Mrs. Freeman, "the birds lay their eggs. The mother sits on them, and her mate brings her food, and sits by her, and sings to please her. When the young birds come out of the eggs, the old ones appear to forget they want food themselves, and only think of their little family. They are constantly employed in feeding them. If it rains, or the wind blows, they hurry to their nest, and cover it with their wings, to keep out the wind and water. And all night they cover them with the greatest care. A bird that has not got young ones, flies at the slightest noise, and trembles at the smallest danger. But, when she has a family to care for, a bird does not know what fear is."

13. "Poor, dear birds," cried the children, "how we will love you! Never again will we be so cruel as to do you harm."

14. "Yes, my dear children," said their mother. "Keep this resolution, and I shall love you for it. Never injure any creature, or cause it the smallest pain, for mere amusement. Nothing so surely makes bad men and women as cruelty in childhood."

Repeat the substance of this story. What did the children do to the bird's nest? Was this right or wrong? How would the mother feel when she came back to the nest? What do you think she would do? Did you ever see a bird's nest? Do you think it costs them much pains and trouble to make them, or not? How would you feel to have any thing of yours destroyed, after you had taken as much pains with it? Do you think the birds would feel

so, or not? Why do they make their nests so soft and warm? Are birds fond of their young ones, or not? Would you like to examine a bird's nest? When can we do this without injuring them? If we are cruel to birds when we are young, how shall we probably act to men and women as we grow older. Who made the birds? Will he be pleased, or displeased, do you think, to see them ill-treated? Does he care about birds, or not? What does the Bible say about this? "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke xii. 6. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Matt. vi. 26. "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh." Prov. xi. 17.

LESSON XIV.

Filial Affection.

1. "Good morning, my dear Fanny," said Mr. Stevens to his little daughter, as he met her coming down stairs. "Come along with me. I am going to show you something you will be very glad to see."

2. "What is it, papa?" cried Fanny.

3. "God has given you a little brother last night," said her father.

4. "A little brother?" said she. "Ah, where is he? Let me see him. Do take me to him directly."

5. Her father opened the door of the chamber in which her mother lay, with the infant beside her. Fanny went up to the bed, and laid her hand upon its head.

6. "Oh! what a pretty little companion he will be for me!" said she. "But how soft his tiny head is! It is like a ball of cotton. If he was to fall, he would break it all to pieces."

7. "Certainly he would," said her father. "But we will take care that he shall not fall. Do you know, Fanny, that six years ago, you were as little as he is?"

8. "As little as he is!" cried Fanny. "Oh! papa, you are joking."

9. "No, my dear," said her father. "Nothing is more true."

10. "Yet I don't remember it."

11. "That I believe," said her father. "When your brother shall be as old as you are now, ask him if he remembers when he was a little baby, and you will see if he recollects it."

12. "What! and did my mother take such care of me as she will have to take with him?"

13. "Yes," said her father. "You can never know all the pains she has taken for you. You were so weak, that we were afraid every moment you would die before our faces."

14. "Ah! dear mamma," said Fanny, "it was you, then, and papa, that taught me to feed myself."

15. "Yes, my child," said her father. "Such were your mother's cares for nearly two years, every day, and at every hour of

the day. Sometimes when she had fallen asleep, worn out with fatigue, you would awake her by crying. Instantly she would rise, and run to your cradle."

16. "But was there ever a time, papa, when I could not run? I that can run so well now. See, in three or four steps I am across the room. Who was it taught me this?"

17. "Your mother and I," said her father.

18. "I could never have thought that I gave you so much trouble. Was it you, too, that taught me to speak?"

19. "Yes," said her father. "If we had not taken all this trouble with you, if we had left you to yourself, what would have become of you?"

20. "I should have been dead long ago. Ah, dear good papa and mamma?"

21. "And yet," said her father, "you sometimes vex your papa; are sometimes disobedient to mamma."

22. "I didn't know," said Fanny, "how much you had done for me. Surely I can never do so any more, as long as I live."

23. "Take notice," said her father, "of the attention that we shall pay to your little brother, and then say to yourself, 'I, too, have given my parents the same trouble.'"

24. Fanny never forgot this conversation. When she saw all the tenderness her mother showed for her little brother; how anxious she was for his health; how patient in all

the trouble he gave her; what sorrow it gave her to hear him cry; and what pains both her father and her mother took to teach the infant to walk and to speak; she would say to herself, "My dear parents have taken the same trouble with me." This thought made her so grateful and affectionate towards them, that she never after willingly caused them the smallest uneasiness.

Repeat the substance of this lesson. Who was it took so much pains and trouble with you, when you were a baby? Were you, or were you not, once a helpless infant like Fanny's little brother? Can you ever repay your parents for what they have done for you? Who is it that supports and takes care of you now? And do they do every thing for you, send you to school, and provide you with books and clothes? Would it not be wicked, then, not to love and obey them? When do you feel happiest, when you love and obey your parents, or when you disobey them? Who gave you a father and mother, and made them feel such love and tenderness for you? Will he be pleased or displeased, if you vex or disobey them? Is it not a double sin, then—a sin towards God, and a sin towards your parents—when you do not love them? Has God commanded you to love and obey your parents? Repeat his commands? "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. xx. 12. "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. iii. 20.

LESSON XV.

Gambling, Lying, Confession, and Self-Improvement.

1. **LITTLE** James was six years old, and yet he had never told a lie. His father and mother had never been harsh to him. They encouraged him to confess all his faults, by telling him frequently that they could forgive any thing but a lie. He had never done any thing very bad, and therefore had no need to hide the truth.

2. It would have been happy for James if he had always continued this practice of confessing his faults to his parents. But, alas! the best of children will sometimes do wrong. And poor James at last committed a fault, which he was ashamed or afraid to own, and was thus led into his *first lie*. I will tell you how it happened.

3. James had a cousin, called Robert, who was a very naughty boy. Robert came one day to see him; and James, to please him, asked him to play a game at chequers.

4. His cousin said he should like to play, if James would play for something. For a while he refused, but at last consented, and in half an hour lost every cent he had. James began to cry, but Robert only laughed at him, and went home with the money.

5. James's father was at this time from

home. When he returned he found James in tears.

6. "What ails you?" said he. "What has happened? You have been crying."

7. "Yes, papa," said James, "because my cousin has been here, and made me play with him at chequers."

8. "Well," said his father, "I see no harm in that. I allow you to play at chequers. But perhaps you played for money?"

9. James blushed, and was silent for a moment, but at last said, "Oh, no, no, papa."

10. "Then why do you cry?" said his father.

11. "Because I wished to show my cousin how much money I had saved to buy a book. I had put it all away in my room. But when I went to get it, it was gone. Somebody had stole it."

12. James's father said nothing, though he was afraid this story was false. He went to see Robert; and, as soon as he met with him, said, "Well, my boy, you have been lucky, have not you, to-day?"

13. "Yes," said Robert, "very lucky, sir."

14. "And what did you win?"

15. "Twenty-five cents," said Robert.

16. "What! so much! and did he pay you?"

17. "Yes, uncle; I have it in my pocket."

18. James's father was sadly grieved to think his son had now begun to lie. As soon as he saw him, he told him, "that since he knew he had a liar in his house, he should be careful how he trusted him in future."

19. A few days after, James went to visit Robert, and pulled out a handsome silver pencil which his sister had made him a present of. Robert wanted to have it, and offered all his playthings for it, but as James would not part with it, he cried, "The pencil is mine. I lost it at your house, or else you stole it."

20. James insisted that it was a present from his sister. But Robert would not listen to him. He seized hold of it, and, as James would not let go, he closed upon him, threw him down, and forced it from him.

21. Poor James now posted home, with his nose bleeding.

22. "Papa! papa!" cried he, as he entered the house, "look how I have been used. Naughty Robert has robbed me of my pencil, and handled me as you see."

23. But, instead of pitying him, his father answered, "Go! you have lost your silver pencil at chequers, and stained your nose with strawberry juice."

24. James solemnly protested that he spoke the truth, but his father only replied, "I cannot believe one who has already proved himself a liar."

25. James felt badly enough when he heard his father say this. He went to his bedroom, and cried most bitterly at the thought that he had been called a liar, and that his father could never believe him again.

26. But next day he begged his father to forgive him, and said he knew how wicked he had been. "But, dear papa," cried he, "let me beg you to try me once more, and no longer to consider me a liar."

27. A few days ago his father told me, that he had never known James to tell another lie, and that now he was never afraid to believe all that he said. If James said it, it was sufficient. He felt as sure as if he had seen it himself.

Repeat the substance of this lesson. How old was James before he told the first lie? How did he hinder himself from lying before that? Was this a good or a bad plan? Is a lie always connected with some other fault or not? What was the fault connected with James's first lie? Does a lie generally stand alone, or have we to tell more to hide the first? Try if you can find three lies told by James to hide the gambling. How did James's father punish him for telling a lie? By telling him what? Would James have told a lie or not, if he had not been afraid of his father's anger? Does a lie, then, generally imply cowardice, as well as a bad action? Try if you can tell the three sins generally comprised in a lie. A bad action, cowardice, and a breach of truth. When liars do tell the truth, are they generally believed, or not? Can they be trusted, or not? Would it make you happy or unhappy to know that you were neither believed nor trusted? Why did James's father not believe that Robert had taken his pencil from him? How did James try to

cure himself of lying? Did he succeed, or not? What did his father say of James a few days ago? How should we like, if every body that knew us should say this of us? Can we sometimes deceive our friends by lies? Are they generally found out at last, or not? Do lies ever deceive God, or not? Does he take notice of lies, or not? What is the Bible precept about truth? "Lie not to one another." Col. iii. 20. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." Eph. iv. 25. "Lying lips are an abomination to the Lord; but they that deal truly are his delight." Prov. xii. 22.

LESSON XVI.

Forgiveness of Injuries.

1. "MOTHER! mother! see what John Ellis has done!" cried little Philip Walton, as he entered the house. "He has torn my book, and broken one of the wheels of my wagon."

2. "Why, how came he to do that?" said his mother.

3. "He wanted to look at the pictures in my book. But his hands were dirty, and I would not let him have it."

4. "Why didn't you turn the leaves yourself, and show him the pictures?"

5. "I offered to do it. But that made him angry, and he pulled the book out of my hand; and, when I tried to get it away from him, he tore out three or four of the leaves,

and then jumped on my wagon, and broke the wheel."

6. "I am sorry he should have behaved so," said Mrs. Walton. "If I were in your place, I shouldn't play with him again."

7. "No, I never will," said Philip. "But he ought to have a whipping. I'll go and see if I can find my brother Robert, and ask him to give him a good thrashing."

8. "Do you know that wouldn't be right, my son?"

9. "Wouldn't it?" said Philip. "Does n't he deserve a thrashing?"

10. "He does deserve it, to be sure," said his mother. "But, if we were all to have what we deserve, I am afraid there are but few who would escape a whipping. Do you remember the prayer I taught you last week?"

11. "Oh, yes," said Philip. "I have said it every night since I learned it."

12. "Repeat it, my son," said Mrs. Walton."

13. "Our Father, who art in heaven;" said little Philip; "hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen."

14. "Very well, indeed," said his mother. "But do you know the meaning of trespassing against us?"

15. "I am not very sure that I do," said Philip.

16. "I ought to have explained it when I taught you to say the prayer," said his mother. "But this is a very good time now. *To trespass against us*, is to do us some wrong. John Ellis trespassed against you, when he tore your book, and broke your wheel. Do you understand this now?"

17. "Oh, yes," said Philip; "I understand it perfectly."

18. "Well," said his mother, "how can you ask God to-night to forgive you *your* trespasses, if you refuse to forgive John Ellis, and try to get him punished? Your Savior, who taught us this prayer, tells us plainly what will happen, if we do so. Let me read what he says to you."

19. She then opened the Bible, and read the 14th and 15th verses of the 6th chapter of Matthew.

20. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

21. "I see I was wrong," said Philip; "and I am much obliged to you, my dear mother, for taking so much pains to put me right."

22. "Forgiving one another is such an important part of our duty," said his mother, "that I think it will be well for me to read you a little more about it."

23. She accordingly turned to the 18th chapter, and read from the 21st verse to the end.

24. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?

25. "Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven.

26. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

27. "And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

28. "But, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

29. "The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

30. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

31. "But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence ; and he laid hands on

him, and took him by the throat, saying, Pay me that thou owest.

32. "And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

33. "And he would not; but went and cast him into prison, till he should pay the debt.

34. "So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

35. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

36. "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

37. "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

38. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

39. "So you see, my son," said Mrs. Walton, "how important it is that we should forgive one another; and we ought to practise this when we are young, or I am afraid we never shall when we are old. It is very difficult for grown-up people to change their habits."

40. "I hope I shall never forget this lesson," said Philip; "I will, at least, try hard to remember it, and to practise it."

41. "Do so, my son," said his mother. "You will find it will make you much happier. You will never be sorry for it, either in this world or the next."

Repeat the substance of this lesson. How often did Christ tell Peter he ought to forgive his brother? Who is the earthly father of all mankind? Are we all brothers, then? Who is our heavenly Father? Are we not all doubly brothers, then; having one earthly parent, Adam, and one heavenly parent, God? Can any one offend us, as often as we offend God? What does Christ say about God forgiving us? he will forgive us, if we do what? When does Christ say that God will *not* forgive us? If we were all to practise this rule, of forgiving one another, would the world be more or less happy? What kind of a world would it be if every one were to revenge his wrongs? If every one was to strike his brother when he thought he was wronged, and be struck back, would not the world be one great battle-field? How does Christ tell us to treat our enemies? "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father, which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what reward have ye? do not even the publicans so? Be ye therefore perfect, as your heavenly Father is perfect." Matt. v. 43—48.

LESSON XVII.

Intemperance and Murder.

1. "OH, father," cried Isabella Hunter, as she came in from school with her little brothers, "have you heard the dreadful news?"

2. "I have not," said her father. "What is the matter?"

3. "John Renton killed his wife last night."

4. "Killed his wife, do you say? How did that happen?"

5. "They say he has been drunk for a week past," said Isabella, "and threatened his wife, several times, that he would kill her, if she did not get him some more rum. Poor creature! she did not know where to get it, and at last he took up an axe, and split her skull open at one blow."

6. "Dreadful! dreadful!" cried her father.

7. "And the poor little children," said John, "when they waked up in the morning, found their mother dead, the floor covered with blood, and their father, all bloody, lying quite stupid by her side, with the axe still in his hand."

8. "What has become of the poor creatures?" said Mr. Hunter.

9. "The father has been sent to jail, and

one of the neighbors has taken the two children for the present," said Isabella.

10. "You see, my dear children," said Mr. Hunter, "the dreadful effect of drinking intoxicating liquors. A few years ago, Mr. Renton was a respectable man, in excellent health, and with a good farm of his own. Now he is miserably poor, his health is ruined, and he has been carried to jail for the murder of his own wife, the mother of his children. And all this is done by his drinking rum. Let this be a warning to you all, never to taste these abominable liquors. Six years ago Renton would not have believed it possible he could ever have come to this."

11. "Are wine and cider as bad as rum and brandy?" asked John.

12. "There is not much difference," said his father. "Many people begin with the one, and end with the other. Nobody likes strong liquors at first, unless they are mixed with water and sugar. But the longer we use them, the stronger we want them, until, like poor Renton, we cannot be satisfied with any thing weaker than pure spirit."

13. "Are all murders caused by drinking?" said little George.

14. "No, my dear," said his father. "Drinking is the cause of an immense number of crimes, but not of all. The first murder was committed before intoxi-

cating liquors were known at all, when people drank nothing but water. Isabella, dear, get your Bible, and read to your brothers the story of the murder of Abel. But first tell them who the murderer was."

15. "Adam and Eve," said Isabella, "were the first man and woman. They had neither father nor mother, but were created by God. They are the father and mother of all mankind. The first child that was born in the world was Cain, and the next was Abel, his brother. It is about Cain and Abel that I am going to read to you."

16. Isabella then opened her Bible, and read as follows, from the fourth chapter of Genesis :

17. "And Abel was a keeper of sheep, but Cain was a tiller of the ground.

18. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

19. "And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering,

20. But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

21. "And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen ?

22. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

23. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

24. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?

25. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

26. "And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

27. When thou tillest the ground, it shall not henceforth yield to thee her strength; a fugitive and a vagabond shalt thou be in the earth."

28. "Can you tell me now, Isabella," said her father, "why Cain murdered his brother?"

29. "I suppose it was because he envied him the favor of God," said Isabella.

30. "You are right," said her father. "God would not receive the offering of Cain, because he was not a good man. Now, instead of trying to become better by imitating his brother, as he ought to have done, he made himself worse by hating him—and he

allowed his hate to become so strong, as at last to make him a murderer."

31. "Poor Cain!" said Isabella, "what a most unhappy man he must have been!"

32. "He must, indeed," said her father. "But now let me ask you one question. Do you think it possible that Cain could have been obedient to his parents, and affectionate to his brother, when he was a child?"

33. "I should think not," said Isabella.

34. "No," said her father. "No man becomes a murderer all at once. He must have indulged his bad passions when he was a child. Almost all evil begins by lying and disobedience to parents. A child who always speaks the truth, and obeys his father and mother, will rarely, if ever, become a bad man. If he honors and obeys his parents when he is a child, he will honor and obey God more and more as he grows up; and he that never tells a lie will never injure his fellow-men."

35. "And do you think Mr. Renton must have been a bad child, too?" said John.

36. "I have no doubt of it," said his father. "If you wish to be good men, you must begin by being good children."

Repeat the substance of this lesson. Explain, in ¶ 18, process of time; 19, the Lord had *respect*; 19, *wroth*, and his countenance *fell*. What was the cause of Renton's killing his wife? What is the safest way to do about intoxicating liquors? Is it safe, or dangerous, to take a little wine or cider now and then? Does a man ever become a drunkard all at once? How do people become

drunkards, then? Who was the first murderer? Why did he kill his brother? What ought he to have done, when God received his brother's offering, and would not receive his? Do you think Cain must have been good or bad when he was young? If he had been kind and affectionate to his brother when he was a boy, would he have killed him when he became a man? What is the surest way for us to become good men and women? What does the Bible say about intemperance? "Who hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 29—32. What does the Bible say about envy? "Wrath is cruel, and anger is outrageous. But who is able to stand before envy?" What is the Bible command about murder? Jesus said, "Thou shalt do no murder."—Matt. xix. 18.

LESSON XVIII.

Pride.

1. "MAMMA," said Emma Jones, as she untied her neat bonnet, "we had a new scholar to day, the most forlorn-looking thing you ever saw. She had on an old calico gown, with the color all faded out, and a washed ribbon on her hat, and heavy shoes, and all her books covered with colored muslin—she'll be well laughed at if she comes to school in that style, I can tell her!"

2. "Never, I hope, by you, Emma!" said her mother. "Poor little girl!—to find

herself ragged and dirty in the midst of strangers !”

3. “O no, mother, she was n’t ragged and dirty, but very clean—and I remember her clothes, such as they were, seemed very neatly put on, not *witched* on, as we girls say.”

4. “We girls,” said her mother kindly, “are not very select in their expressions, I’m afraid. You have quite interested me, however, in behalf of this poor child. What do you suppose is the *cause* of her being so shabbily dressed ?”

5. “O, I dare say it is because she is *poor* ; of course she would not look so forlorn if she could help it.”

6. “Then you do not think her to blame for being poor ?”

7. “O, surely not, mother, how could I ?”

8. “If she is not to blame for being poor,” said her mother, “of course she ought not to be punished for it ; and no punishment is more severe to a child, as you well know, than to be mocked or ridiculed.”

9. “Oh, indeed, I do know it, mamma ! I’m sorry I behaved so badly to-day.”

10. “One thing you forgot, my little Emma. Who is it that dispenses wealth to some, and withholds it from others ? that orders and arranges every little circumstance of our lives ? Always remember, that to reproach or ridicule a person on account of the lot which our Creator has appointed

them, is nothing less than to offer a direct affront to God himself. One more reason I can think of, my daughter, why your conduct was wrong; perhaps you can imagine it yourself."

11. Emma raised her expressive eyes to her mother's countenance, with a look half subdued, half curious: "No, mamma, you have thought of more reasons now, than I could in a month! I don't think there *can* be another one."

12. "This little girl, Emma," said her mother, "may be trying to obtain an education, in order to support herself by teaching—when she grows up: now suppose the unkindness she meets with should make her unhappy, and prevent her receiving any benefit—what would you think then?"

13. "I should think we were all very wicked indeed! I do hope she did not see me laugh. But I shall never do it again; I will speak to her to-morrow, and ask her if I shall help her with her lesson, or lend her some of my books; and I'll take her for one of my friends—shall I, mother?"

14. "All but the friendship, my dear," said Mrs. Jones, amused, yet pained, at the ease with which the school girl passed from one extreme to the other—"all but the friendship; I would not say much about that to-morrow."

15. "Well, at any rate, mother, I won't

be rude to her, and, if I see she needs any thing, I'll offer it."

16. An old friend of Mrs. Jones, who had been sitting with her before Emma came in, had listened to this conversation without a remark. She now rose to go, and invited Emma to accompany her to the house of a poor woman, who took in plain work, thinking a sight of her poverty might be beneficial to her.

17. After a short drive, they stopped at a small house occupied by two families, and while making their way up the winding stairs, a sorrowful voice, interrupted by bitter sobs, reached their ears; it seemed to proceed from the very room they were going to.

18. "Oh, mother, don't say any more about it—it breaks my heart to think of it! This morning I felt so happy and so smart, with my clean frock and my new books; and now it's all over, and I don't believe I can ever feel so again. Do let me stay and sew with you, or even beg for you, rather than go to school. I don't want to learn, mother, indeed I don't."

19. "But, my dear Ann," answered a sweet voice, "I want you to learn; your trials to-day distress me, quite as much as they do yourself; but now when you have so good a chance for education, are you not willing to accept it? Never mind the ill-treatment of your school-mates; they'll soon be tired of teasing you, and your education may be a

support to your poor mother, when she is old and sick. To yourself, it will be food and clothes long before that, I hope."

20. There was no answer but a heavy sigh—and a sigh from the breast of a child is very, very sad.

21. Little readers, my tale is told. This was the "new scholar." Emma recognised her voice—she had a benevolent heart, and the tears which dimmed her eyes, seemed a pledge that the "shabby" one's school sorrows were very near their end.

Repeat the substance of this lesson. Did Emma behave right or wrong to the new scholar? Why did she act so? Should the children of the poor be treated the same as the children of the rich at school? How are they viewed by God? What does the Bible say about this? "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together; the Lord is the Maker of them all."—Prov. xxii. 1, 2. What does the Bible say about pride? "Pride goeth before destruction, and a haughty spirit before a fall. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished."—Prov. xvi. 18, 5.

LESSON XIX.

Envy, Hatred, and Malice.

1. THE following lesson from the Bible shows us the serious evils which arise from allowing ourselves to be envious or jealous of one another.

2. "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

3. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

4. "And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

5. "And he said unto them, Hear, I pray you, this dream which I have dreamed:

6. "For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

7. "And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

8. "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me.

9. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and

thy brethren indeed come to bow down ourselves to thee to the earth ?

10. " And his brethren envied him ; but his father observed the saying.

11. " And his brethren went to feed their father's flock in Shechem.

12. " And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? Come, and I will send thee unto them. And he said to him, Here am I.

13. " And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

14. " And a certain man found him, and behold, he was wandering in the field : and the man asked him, saying, What seekest thou ?

15. " And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks.

16. " And the man said, They are departed hence : for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

17. " And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

18. " And they said one to another, Behold, this dreamer cometh."

19. " Come now therefore, and let us slay him, and cast him into some pit ; and we

will say, Some evil beast hath devoured him ; and we shall see what will become of his dreams.

20. “ And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him.

21. “ And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

22. “ And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him.

23. “ And they took him, and cast him into a pit : and the pit was empty, there was no water in it.

24. “ And they sat down to eat bread : and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

25. “ And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ?

26. “ Come, and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he is our brother, and our flesh : and his brethren were content.

27. “ Then there passed by Midianites, merchant-men ; and they drew and lifted up

Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver : and they brought Joseph into Egypt.

28. " And Reuben returned unto the pit ; and, behold, Joseph was not in the pit : and he rent his clothes.

29. " And he returned unto his brethren, and said, ' The child is not : and I, whither shall I go ?

30. " And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood :

31. " And they sent the coat of many colors, and they brought it to their father ; and said, ' This have we found ; know now whether it be thy son's coat or no.

32. " And he knew it, and said, ' It is my son's coat ; an evil beast hath devoured him. Joseph is without doubt rent in pieces.

33. " And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

34. " And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, ' For I will go down into the grave unto my son mourning. Thus his father wept for him.

35. " And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard."

Repeat the substance of this lesson. Was it right or wrong for Joseph's brothers to hate him ? Will such kind of feelings make a person happy or unhappy ? Does

God always know when we have such feelings towards one another? Does he approve or disapprove of such feelings? What does the Bible say of this? "Thou shalt not hate thy brother in thy heart." Lev. xix. 17. "Whosoever hateth his brother is a murderer." 1 John iii. 15. What is the kind of hatred that Joseph's brothers felt for him called? See 10. Does envy make us happy or unhappy? Is it wise, then, or foolish, to cherish it? What does the Bible say of envy? "A sound heart is the life of the flesh, but envy the rottenness of the bones." Prov. xiv. 30. Why did the brothers contrive to slay Joseph? Do envy and hatred lead to good or to bad actions? What is the crime of slaying a person called? What does the Bible say of it? "Jesus said, Thou shalt do no murder." Matt. xix. 18. Was Joseph killed? What did his brothers do with him? Was this right or wrong? What does the Bible say of this crime? "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Exod. xxi. 16. What was the cause of all these crimes? See 3.

LESSON XX.

Remorse and Forgiveness.

1. You have read, in the last chapter, how Joseph was thrown into a pit, and afterwards sold to a company of merchants going into Egypt.

2. Joseph passed through a great many interesting adventures in that country. You will find a full account of them in the book of Genesis, from the thirty-ninth chapter to the end of the book.

3. I shall only mention here, that he was raised, by his wisdom, to be the chief man in

the country under king Pharaoh, and that he was the means of saving the people in a dreadful famine, which lasted seven years.

4. This famine was not confined to Egypt. It extended to the neighboring countries. The brothers of Joseph went several times to buy corn in Egypt. But they did not know Joseph. The following is the account which the Bible gives of his making himself known to them :

5. “ Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me : and there stood no man with him, while Joseph made himself known unto his brethren.

6. “ And he wept aloud ; and the Egyptians and the house of Pharaoh heard.

7. “ And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence.

8. “ And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

9. “ Now therefore be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life.

10. “ For these two years hath the famine been in the land ; and yet there are five years,

in the which there shall neither be earing nor harvest.

11. "And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

12. "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

13. "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

14. "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

15. "And there will I nourish thee, (for yet there are five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

16. "And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

17. "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring down my father hither.

18. "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

19. "Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

20. "And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

21. "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

22. "And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

23. "Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

24. "Also regard not your stuff; for the good of all the land of Egypt is yours.

25. "And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

26. "To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

27. "And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with

corn and bread and meat for his father by the way.

28. "So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

29. "And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father.

30. "And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

31. "And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

32. "And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

Repeat the substance of this lesson. Why could not Joseph's brethren answer him? Why were they afraid? What is guilty fear called? Had Joseph the power to punish them, or not? Do you think they felt that they deserved punishment? How did Joseph treat them? Which is most noble, to forgive injuries, or to revenge them? Would Joseph have been as much respected and beloved by his friends, if he had revenged himself? Which would have made him happiest, revenge or forgiveness? Which would God have been most pleased with? What does the Bible say about forgiveness? "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." —Matt. vi. 14, 15.

LESSON XXI.

Negligence and Irreverence.

1. "Good morning," said Julia Hunt to Helen Wright, as she came up towards the door. "Are you going to school?"

2. "Yes," said Helen. "Ain't you going to-day?"

3. "Oh, yes. If you will wait till I get my bonnet, I will go with you."

4. Helen was soon equipped, and the two girls set off together.

5. "That was rather a hard lesson Mr. Hale gave us last night," said Helen. "It took me nearly two hours to learn it. How did you make out?"

6. "Oh, I did not make out at all," said Julia. "I tried it for a while. But John wanted me to go and play with him. So I laid down my book, and have never looked at it since."

7. "Mr. Hale will not be well pleased with you," said Helen. "You ought to have learnt it this morning."

8. "Oh, I don't care anything about the old fellow," said Julia. "He may be pleased, or not, just as he likes."

9. "Old fellow!" cried Helen. "I'm very sorry to hear you talk so, of such a good man, and such a good teacher, as Mr.

Hale. My mother would be quite shocked if she were to hear you."

10. "What's the use of your always talking about the old folks to me?" said Julia. "You know well enough, I don't care what they think."

11. Helen felt very much hurt. She would have replied. But they had reached the school-house, and heard the bell calling them in.

12. In due time, the class in which were the two girls was called to recite. Helen and the others were found ready, but Julia was quite unprepared.

13. "This will never do, Julia," said Mr. Hale. "I shall have to put you into a lower class. I can't have all these girls kept back on your account. I will try you once more. But, if you say your lesson in this way to-morrow, I shall put you back."

14. Julia was astounded. She expected, as a matter of course, to be scolded. For this she was prepared; and to use her own words, did not care a copper for it. But to be put back into a lower class! Of this she had not the least idea. Her bosom heaved, and she had great difficulty to keep from crying.

15. Her teacher saw her situation, and spared her feelings by dismissing her class. He thought she was sufficiently punished.

16. Julia Wright was not a girl of a bad heart. She could feel for others, and was

always ready to assist her little friends. But she had been allowed so much of her own way at home, that she had become very fretful, and had no patience for her studies. And, as she had never been reprov'd for her improper talk, she hardly knew how wicked it was.

17. How grateful ought children to be to their parents, when they prevent them from doing wrong, and show them what is right! Poor Julia! Her parents took no such pains with her. They let her say and do just what she pleased. And this brought her into a great deal of trouble. Poor girl! how much she was to be pitied.

18. Julia could not bear the idea of leaving her class. In fact, she had never thought that she was injuring *them*, and keeping *them* back, by *her* negligence. She thought it was only a question between her and the teacher, and that the girls in her class had nothing to do with it.

19. But this was a very great mistake in Julia. If one of a class is heedless and negligent, all must suffer. For the whole class must keep together. I hope my readers will recollect this. They not only hurt themselves, but a number of others, when they are negligent in their studies. And they have no right to do this.

20. Julia hurried home after school. She was determined not to be behindhand with her evening task any more. This was right.

But it was not enough. Negligence in her studies was not her only fault. She did not honor her father and mother as she ought to have done, and she was often rude to other elderly people. Before she got through her task, her mother called to her to come down stairs and assist her.

21. "I can't come, I'm busy with my lesson," said Julia.

22. "Oh, you can learn your lesson by-and-by," said her mother.

23. "No, no; I can't come now," replied Julia. "I've got my lesson to learn, and I won't come."

24. Mrs. Wright felt very much hurt by this conduct of her daughter. And the more so, as Mr. Walker, her minister, who had just called to see her, was within hearing.

25. "My dear madam," said he, "it will never do for you to submit to this. You will ruin your child if you allow her to be so disobedient. She is breaking the law of God, which commands her to honor her father and mother. If you allow her to grow up so, she will be equally disobedient to her Maker as she now is to you."

26. "But what can I do? You see she does not mind me."

27. "You must *make* her mind you. If you wish it, I will assist you, although I assure you it is very much against my inclination."

28. Mrs. Wright and Mr. Walker accordingly went up stairs together.

29. "Julia, my dear," said her mother, "you have been a very naughty, disobedient child lately. I cannot allow you to be so any longer. Mr. Walker says that you will be entirely spoiled, if you do not change your conduct immediately."

30. "Why, mother," said Julia, "what would you have me do? Mr. Hale said I ought to learn my lesson as soon as I went home. And now you say I mustn't."

31. "Mr. Hale did not intend that you should disobey your mother," said Mr. Walker. "He must have meant that you should attend to your studies if your mother did not want you. Do you know that you have just broken one of the commands of God?"

32. "You don't say so," said Julia, looking a little alarmed.

33. "You have, indeed," said Mr. Walker. "Did you ever learn the ten commandments?"

34. "Yes. I recited them for my lesson at the last Sabbath school."

35. "I am afraid," said Mr. Walker, "that although you *said* them by heart, you have not *laid* them to heart. Repeat the 5th, if you can recollect it now."

36. After some little hesitation, Julia said, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

37. "Now, don't you see, my dear girl," said Mr. Walker, "that you have broken

that command? You have not honored your mother. You have not even obeyed her. A child who honors his parents truly, will not only obey them, but will respect them, and do every thing he thinks they wish, whether he is told or not. He will not wait for their orders. He will try to think whether they would like it. But I hope you did not break God's commandments intentionally. I trust it was only through thoughtlessness."

38. Julia shed tears, but no longer refused to obey her mother.

39. "You see, my dear," said Mr. Walker, after Julia had assisted her mother, "that you have honored your mother without disobeying your teacher. And now let me advise you, never to let any thing hinder you from obeying your parents. God has expressly commanded you to do this; and a child can hardly go wrong, if it is only obedient."

40. From this day forward, Julia was an entirely different girl. She became as dutiful and industrious, as she had formerly been disobedient and negligent. And she allows me to tell you, my dear readers, that this change has made her much more happy.

Repeat the substance of this lesson. Is it right, or wrong, for children to speak of their teachers as Julia Wright did? Is it right, or wrong, for them to speak of any person so? Is it our duty to respect older persons, or not? What does the Bible say of old age? "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." Lev.

xix. 32. Does a child injure itself when it neglects its studies? Whom else does it injure? Is this right or wrong? What is meant by *honoring* our parents? Would a child be happy or unhappy who acted as Julia did? Would such conduct make her beloved, or not? Does God see and notice the conduct of children? Would He be pleased or displeased with her conduct? What does the Bible say of God's seeing us? "The eyes of the Lord are in every place, beholding the evil and the good." Prov. xv. 3.

LESSON XXII.

Happiness the Result of Virtue.

1. "COME, Jemmy," said a bare-footed, curly-headed boy to his brother, "come; we must fill mother's wood-box before we go to school. You know father had to go off to his work as soon as it was light this morning."

2. "Well, Johnny," replied James O'Kane, "if you'll cut the wood, I'll carry it up stairs. But here's little Willie—what shall we do with him?"

3. "Oh! he'll sit quiet enough on the door-step till we've done. Won't you, bub? Won't you sit there, and see brother chop the wood?"

4. Willy said not a word. Indeed, he looked as if he were too young to talk. John began to cut the wood, and James sat down on the step, and took the little boy in his lap, to try to amuse him, till

his brother had cut an armful to be carried up stairs.

5. These were three little Irish boys. Their father and mother had brought them from Ireland to the city of New York a few weeks before. Their parents were very poor. The boys had neither stockings nor shoes. Their clothes were not in the best condition. They were clean and whole, but they were all patched and darned.

6. The food of these Irish boys was not the very best. It was not often that they had any thing better than potatoes, with sometimes a little milk to them. They had never tasted tea nor coffee. And it was very seldom that they had any meat, or gravy, or butter, to eat with their potatoes. At many a meal they had nothing but potatoes and salt.

7. These boys had very little time for play. They had a good many chores to do about the house before they went to school, and after school they went home to stay with brother Willie, or to help their mother to take care of their little baby sister.

8. These little Irish boys never had any money to spend. In Ireland, their parents could hardly earn enough to live on, and they had not been long enough in this country to have any money to give away to their children.

9. How would you like to be no better off than these Irish boys? To have to go

barefoot, even in cold weather; to wear patched and darned clothes; to have nothing nice to eat; to have little or no time for play; and never to have any spending money?

10. Don't you pity them very much? No, no; you need not pity them, for there are very few children more happy than these little Irish boys.

11. But how happens this? What is it that makes these little boys so happy? I will tell you. It is because they are good. All the fine things in the world will never make people happy unless they are good.

12. Although the parents of these boys are not able to do half as much for them as your father and mother do for you, yet these little fellows love them very much, and never disobeyed them in their lives.

13. These boys never grumble when they are told to do any thing. No. They never say, "It's not my turn." They do cheerfully, and at once, whatever their parents desire them to do. They have regular chores to do every morning. They never wait to be told to do them, but set about them whenever the proper time comes.

14. You have seen children that would grumble when their father or mother gave them any thing to do. Perhaps you have sometimes done so yourself. Now try to recollect how these grumblers looked, and say whether you think they looked as happy as these little Irish boys.

15. You have seen quarrelsome boys and girls. Perhaps you are sometimes a little quarrelsome yourself. I hope that this is not the case. And if it is, I hope you will be so no more. But, at all events, I suppose you have *seen* quarrelsome children. Well; these Irish boys never quarrelled with each other. They were always kind and good, and ready to help one another.

16. Now try to recollect how children *look* when they quarrel; and, if you ever quarrelled, try to recollect how you *felt* then, and compare this with your feelings when you were trying to do kind things for other people, and you will easily find out why it is that these little Irish boys are so happy. You will be convinced what a wretched thing it is to be quarrelsome, and how much such kind of people are to be pitied.

17. You have seen children that are peevish, and discontented with every thing. Their food, their clothes, their books, nothing can satisfy them. Do you think such children are happy? And can you wonder that these little Irish boys were happy, when you learn that they were never peevish, never discontented?

18. You may depend upon it, that it is not the good things that we *get* that make us happy. That depends on our *own* goodness.

19. It is pleasant, no doubt, to have good

things to eat. But how long does this pleasure last? Only while we are eating. But if we are peevish and discontented, how long are we unhappy? All the time. Besides, when we have nice things to eat, we are apt, sometimes, to eat too much, and be sick, and thus have more pain than pleasure. But does being good ever make us sick? Are we ever sorry for having been good?

20. It is pleasant, also, to have nice new clothes. We may feel a little better, perhaps, when we first put them on. But we soon become accustomed to them, and think no more about them, perhaps in an hour or two, or at most, perhaps, in three or four days. But how long does the pleasure of loving our parents, or our brothers and sisters, or the pleasure of being kind to every body last? All our lives.

21. It is the same with the pleasure of play. It is good for children to have some time for play, and it is right for them to enjoy it. But this pleasure lasts but a very short time. And we frequently have too much time for play, and get tired of it, and uneasy. But can we ever have too much goodness, or do we ever get tired by being good?

22. But there is another thing I want you to notice. I have mentioned two kinds of pleasure to you. One of them is external, or *outward* pleasure, such as the pleasure of eating, having nice clothes, time for play, spending money, and so forth. The other

is internal, or *inward* pleasure; that is, the pleasure of being good and doing good. Well, you have seen that the *inward* pleasures are lasting, that they never give pain, and that we never get tired of them; whereas the *outward* pleasures are soon over, we frequently get tired of them, and they are often connected with pain.

23. But there is still something else I wish you to observe about outward and inward pleasure, and that is, that the one is of an entirely *different kind* from the other. Try to recollect how you feel when you have done good, and then think of the pleasure of eating, or fine dress, or playing, and you will see at once which should be preferred. The one is the sort of pleasure which the brutes enjoy; the other is the peculiar enjoyment of God, of angels, and of good men. The dog, the cat, the sheep, the horse, enjoy the pleasures of eating and play as well we do. None but God, angels, and good men taste the delights of goodness.

24. But do you know *the reason* why we feel so happy when we are kind and good; and so uneasy and unpleasantly when we are naughty and cross? I will tell you. It is simply *because God made us so*. Only consider what a dreadful world this would be, if every one delighted in doing mischief, and in injuring one another; and what a pleasant world it would be if every one would try to make *himself* as happy as pos-

sible, by doing all the good he could to others. If you will only consider this for a moment, you cannot help being very grateful to God for making man as he has done, to feel pleasure in doing good, and pain in doing wrong. And you will see, too, that the poet is entirely in the right when he says,—

“To be good is to be happy ; angels
Are happier than men, because they're better.”

Repeat the substance of this lesson. Why were the little Irish boys so cheerful and happy? How long does the pleasure of eating good things last? Do people ever eat too much? What happens then? How long does the pleasure of being good last? Can people ever be too good? Are people ever sorry that they have been good? Mention as many outward pleasures as you can. Are any of these lasting? Have we ever too much of them? Do we ever get tired of them? Why are pleasures of this kind called *animal* pleasures? What kind of pleasure belongs to the higher part of our nature? Who enjoy this kind of pleasure besides men? Does being peevish or cross make us feel happy or unhappy? Do we feel happy or unhappy when we are disobedient to our parents? Do we feel happy or unhappy when we injure our neighbors, or our play-fellows? Do we feel happy or unhappy when we do them good? Why do we feel happy when we do good, and unhappy when we do wrong? See 24. What does the Bible say about the pleasure of goodness? “Her ways are ways of pleasantness, and *all* her paths are peace.” Prov. iii. 17. “My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.” Prov. viii. 19. What does the Bible say about the way of the wicked? “The way of the transgressor is hard.” Prov. xiii. 15. What kind of world would this be if it were delightful to do mischief? Would the world be more, or less pleasant, if every one tried to be as happy as possible by doing good to others?

LESSON XXIII.

Happiness not the Result of Wealth.

[The following lesson is a continuation of the last ; it would, therefore, be proper for the class again to repeat the substance of the last before beginning to read.]

25. As soon as John and James, the two little Irish boys, had filled their wood-box, they took their books, and set off for school.

26. "Oh, Johnny," cried James, as they glided through the crowded streets of New York, "only see what beautiful stores, and what quantities of fine things they have got in them ! and what crowded streets ! I wonder where all these people can come from. How different it is in Ireland !"

27. "Yes," said John, "it is very different from the part of Ireland we came from. But I have heard father talk of Dublin, where he once lived, and it seems to me that it must be a place somewhat like this, with its fine streets, its grand houses, its beautiful stores, and its rich people. But it could not have been exactly like this place either. For there were a great many beggars and very poor people there, he said."

28. "Where is Dublin ?" said James.

29. "Dublin is the largest city in Ireland, just as this is the largest in America "

said John. "For all America is not like this city. I dare say there are a great many poor places, and poor folks in it too. But this is a fine country for the poor. Father says, that nobody here who is strong and willing to work need be poor long. If he has his health, he says, he'll soon be able to buy us better clothes, and as good things to live on as the people have here."

30. "Oh, I don't care much about fine clothes and good eating," said James. "We have plenty of potatoes, and clothes enough to keep us warm. But I hope father and mother will keep well. Do you remember what a dreadful time we had when father was sick so long in Ireland? Poor mother was almost worn out; and, when we came home, she sometimes had not a single potato to give us."

31. "Well, I'll soon be able to help father," said John, "and then he'll not have to work quite so hard."

32. "Yes, and maybe I'll be able to do something soon, too," said James. "Oh! how I should like to have some money to carry home to father on Saturday nights."

33. "Well, then, we must study hard at school," said John. "For, you know, father says he can't have us go to work at all, till we can read, write, and cipher well. I told him of Dick Ellis, who worked all day for his widow mother, and went to night school in winter. He said Dick was a real

good boy, and it was right for him to work for his poor mother ; but as long as *he* lived, and had his health, he could not let *us* do so, or at least till we were older. Well, I have begun to cipher, and I don't find it so hard as I expected. I mean to try to get through it in a year. The teacher says I may, if I pay a great deal of attention. And then see if I don't do something for father and mother. I can't think of letting them toil for us all their days."

34. "I wish I was as old as you, Johnny," cried James, with a sigh. "I am afraid it'll be a long time before I can do much for them."

35. "Oh, well, Jemmy, you recollect what mother told us, that if we were only good, father and she didn't care how hard they had to work for us."

36. "Yes, yes, I know all that. And I mean to be as good as I can. But still I don't like that they should have so much to do for us, and we do nothing for them. You can see by brother Willie and the baby what a trouble we have been to them all our lives, and they'll have a good deal to do for us yet, let us do all we can."

37. By this time they had arrived at the school, which put an end to the conversation. Instead of accompanying them back again, let us go home with two other brothers who attended the same school, whose parents

were in better circumstances than the Irish family.

38. "Come, Jerome," said Carlos, when school was dismissed, "let's go and have some fun with the Paddy boys."

39. "I guess you had better let them alone," said Jerome. "The biggest fellow looks as if he would not bear much bantering."

40. "Oh, he looks as good-natured as can be," said Carlos.

41. "Yes; they both look good-natured enough," said Jerome. "But see the big fellow's fist! It looks as if it would soon be fit to fell an ox."

42. "I'm not afraid of him," said Carlos. So he made after the Irish boys, who were already on their way home.

43. "Hurrah! you Paddy boys! what's all your haste?" cried he.

44. Both the boys looked back, but kept on their way.

45. "Hurrah! boys! can't you stop?" cried Carlos again.

46. "What do you want?" said John.

47. "Oh, stop a little. I want to have some talk with you," said Carlos. "What do you call this kind of cloth in Ireland? It seems to be a coat of many colors."

48. "Oh! it's good enough for us," said John, laughing. "We are poor folks. We can't afford to have such fine clothes as you."

49. "Well; but what's become of your stockings and shoes? I should think you might have put *them* on when you came to school."

50. "Mother spoke of our waiting till we could get them," said John, again laughing. "But we told her we should do well enough without them. We didn't care for being laughed at by the fine folks. And father thought it was not best to lose any schooling for the sake of show."

51. These good-natured replies would have completely disarmed most boys. But not so with Carlos. They rather encouraged him to bring forward more of his impertinence.

52. "Why, you've got your coat on the wrong way," said Carlos, seizing hold of James's coat, and twitching him round, with such force as almost to throw him down. "The Paddies wear their coats buttoned behind."

53. As long as the bantering was confined to himself, John bore it with the utmost patience and good temper. But this rough attack upon his brother completely upset him. His warm Irish blood rushed into his face, and he struck Carlos a blow, which sent him staggering along the pavement, and brought the blood in a stream from his nose and mouth. When he saw the consequence of the blow, John stood for a few moments astounded, and at a loss how to act. But

his own better nature, and a recollection of his mother's Christian counsels, quickly regained their influence over him. He stepped up to Carlos, and gently taking his hand, said, he hoped he had not hurt him much; he was sorry he had struck him; but indeed he could not bear to see his brother ill-used.

54. Carlos said not a word in reply, but, rudely withdrawing his hand, went muttering sulkily away. Rather ashamed of himself, and of the pickle he was in, he stopt to wash his face at the first pump, and, avoiding the school-house, near which he perceived a number of the boys at play, went home by some by-streets. As he reached the door, his brother overtook him.

55. "Well, Carlos," said he; "you appear to have had the worst of it. You had better have taken my advice. I told you that Irish buffer would be too much for you."

56. "The rascal! I'll be up with him yet," said Carlos. "He shan't get off so."

57. "Do take my advice for once, and let Paddy alone," said Jerome. "He has twisted your nose o' one-side already, and if you don't take care he'll twist it back again, and maybe break it off."

58. "You're just as bad as he is," said Carlos; "and if you don't stop your gab, I'll give you what he gave me."

59. The brothers would soon have come

to blows, had not their mother, coming into the room, put a stop to their taunts.

60. "Carlos, my dear," said she to her son, whose back being turned towards her, she had not seen his ghastly face; "I wish you would go down to the wharf, and hire a sawyer to cut up this wood at the door. Your father sent it here, and a sawyer along with it, but when he found it was a small job, he went off to a larger one he had engaged. We want the wood immediately, and your father won't be back till night."

61. "No," said Carlos, turning round towards his mother; "I can't go. Send Jerome."

62. "Why, what's the matter with the boy?" said his mother. "What ails your face?"

63. "He has had a tussle with an Irish blackguard: that's all, mother," said Jerome.

64. "Oh! my dear boy!" said his mother. "It's a shame to let such fellows go to the school. I'll send word to the teacher, that if he doesn't turn him out, I'll take you both away. But, Jerome, dear, you'll have to go to the wharf. Your brother can't go."

65. "No, I won't do any such thing," said her son. "Do you think I'm to have no time for play? Do you think I'm going to school all day, and then to run errands at night? No. I'll do no such thing."

66. "Oh! come, now, Jerome, dear," said his mother; "don't be so naughty. You'll have to go. For we want the wood immediately, and your father won't be home till it is late."

67. "You may send your hired girl, or go yourself," said the dutiful son. "I tell you I won't go." And so saying, he took his hat, and walked off.

68. The poor mother, with a deep sigh, went down to try to persuade her girl to go on a duty which rarely falls to a female. But she had lost all command over her sons, and sad experience had taught her, that it was in vain to try to persuade them any further.

69. And now, children, if you have read this lesson carefully, I think you will be able to tell which were the happiest, John and James, the two poor, barefooted Irish boys, or Carlos and Jerome, whose parents were rich, and who had plenty of the best of everything. Yes, I think, you may now easily say, not only which of them were happiest, but which were most gentlemanly and respectable in the sight of men, and most beloved by God.

70. I don't tell you this story to show that riches are worthless. They are good, if properly used. But I meant to show you, that riches are of *much less* importance than is generally imagined; that a person may be very happy without them; and that all the

riches in the world will *not* make us happy, unless we are good. You will plainly see this, I think, if you ask yourself, whether you would rather be the industrious, kind, and affectionate John and James, or the conceited, lazy, proud, quarrelsome, and disobedient Carlos and Jerome.

Repeat the substance of this lesson. Was John a black-guard? Who behaved most like a gentleman, John or Carlos? Is it fine clothing or good manners that marks the gentleman? Which of the boys acted most like Christians? Will God be pleased or displeased to see any one tease or torment his school-fellows, or try to make them feel unhappy? Which conduct would make a child feel most happy, trying to do every thing he could for his parents, or disobeying them? Will riches make wicked people happy? What does the Bible say about this? "A little that a righteous man hath, is better than the riches of many wicked." Ps. xxxvii. 16. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. xxii. 1. Was it manly or unmanly for Jerome to make his mother send her girl to the wharf? Was it manly or unmanly for Carlos to treat strangers so roughly? How does the Bible tell us to treat one another? "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another." Col. iii. 12, 13.

LESSON XXIV.

Juvenile Justice.

[Repeat the substance of the last lesson, before you begin to read this.]

71. As soon as the O'Kanes got home, John told his mother the difficulty he had had with Carlos, and said that he was afraid he had not done exactly right in striking him.

72. "I should have been better pleased if you had not struck him," said his mother. "But I can hardly blame you, as it was in defence of your brother."

73. "But how will it be best for me to do to-morrow, when I see him at school?" said John.

74. "I would advise you, my dear, to tell the teacher every thing that has taken place; say that you are sorry that you have hurt Carlos, and are willing to do whatever he thinks is right. You know it is difficult for us to judge what is right *in our own case.*"

75. When Mr. O'Kane came home, his wife told him the difficulty that John had got into, and what she had advised him to do.

76. "For my part," said he, "I don't think it's necessary for him to do any thing more than he has done. He has already made more of an apology than I should, had I been in his place."

77. "Oh, my dear husband," said his wife, "you forget that Christ has directed us to return good for evil."

78. "Good for evil! to be sure! If I saw the boy in distress, I would instantly help him. And I feel certain that John would do the same of his own accord. But that is very different from making him an apology for chastising his impertinence."

79. "Well," said his wife, "I am sure we may safely leave the business to Mr. Patterson, the teacher. He must have known, from our appearance, that we were very poor. Yet he received us so kindly when I took my boys to the school, that I feel confident that he will do justice between the lads. Besides, this country is not like Ireland, where the poor are oppressed and trampled upon by all that are above them. Yes, I feel certain my boys will have justice done them."

80. "Well, I hope you are right," said her husband; "and at all events I am willing to try."

81. Next morning, John began to tell the teacher what had happened the day before. But Mr. Patterson desired him to go to his place now, and he would look into it before the recess. Carlos came in soon after, and handed the teacher a note.

82. "Is this letter about the trouble you had yesterday with John O'Kane?" said Mr. Patterson.

83. "Yes, sir, it is," replied Carlos.

84. "Well take your seat now, and I'll attend to it before recess."

85. Accordingly, when the business of the school was over for the forenoon, Mr. Patterson called up both the boys, and thus addressed them:

86. "I understand, boys, that you had some difficulty yesterday, and, as you have both appealed to me, I want to hear an account of it, that I may do justice between you. But I cannot do this, unless I know the exact truth. I hope, then, that neither of you will attempt to tell the slightest falsehood about the matter, nor exaggerate the facts in the slightest degree. Let us hear your account of it, John."

87. John accordingly related the facts exactly as they had occurred. The teacher then opened the letter, and glancing his eyes over the contents, to see that it related to nothing else, read it aloud as follows:

88. "Sir,

"My son Carlos has been beaten and abused by an Irish fellow attending your school. As he and his brother are very unfit associates for the rest of the school, I hope you will immediately dismiss them. I should be sorry to take my children away, as they are doing so well with you,

but I cannot allow them to keep company with beggars and blackguards.

“I am, Sir,

“Respectfully, yours,

“CATHERINE ARMSTRONG!”

“To Mr. Patterson.”

89. “Well, Carlos,” said the teacher, “you have heard what John said. Do you admit the truth of it?”

90. Carlos hung his head, but said not a word.

91. “Now, boys,” said the teacher, addressing the whole school, “please to give me your attention a few minutes. You have no right to decide this question, but I should like to know your opinions about it, and I’ll tell you why. In a few years, you will be called on to determine a great many questions, both in the jury-box and at the elections. It is of great importance, then, both to your country and to yourselves, that you should be early accustomed to such questions, in order that you may learn to decide with justice, and on the side of truth. You have all heard the particulars of this dispute. Let all of you, then, rise, who think that Carlos has suffered more than he deserved.”

92. Not a single boy moved from his seat.

93. “What! none!” “Well, then, let me put the question in another form. Let all those rise who think that Carlos deserved what he got.”

94. The whole school, excepting the Armstrongs and the O'Kanes, rose at once.

95. "A very unanimous decision, indeed," said the teacher. "There is one thing to be observed, however, respecting it; and that is, that John was entirely in the wrong in striking Carlos. No one has a right to take the law into his own hands. But as he said of his own accord that he was sorry for it, and was willing to do what I thought was right, and as Carlos was still more in the wrong than he, I think he ought to be forgiven. But this is not the only question to be determined. Here are two boys, who are clearly convicted of the crime of being poor. Their clothes tell the story so plainly, that I think they will hardly plead not guilty. But what then? In this land of equal rights, shall they be deprived of the privilege of education because they are poor? But it seems it has been determined, that either the O'Kanes or the Armstrongs must quit the school. Mrs. Armstrong says, she cannot let her sons associate with beggars and blackguards, as she calls the O'Kanes. But how are gentlemen to be distinguished from blackguards? Is it by their clothing, or by their manners and conduct. Does a piece of fine broadcloth make the gentleman, and coarse homespun the blackguard? If it does not, you may readily judge whether the O'Kanes deserve that name or not. As to

their being beggars, I can assure you it is not true. I have made inquiries about their parents, and find that they are industrious, worthy people, who cannot fail to rise in this country.

96. "I have only one thing more to say to you," continued Mr. Patterson, "before I ask your opinion which of the boys ought to leave the school. This Irish family has been publicly invited by our laws to settle here, by the offer of equal privileges with our native citizens. They have accepted this offer, and left their country, and nearly all their friends and relations, for the sake of the freedom enjoyed here, and in full faith that they will be kindly treated. They have fulfilled their part of the contract. They are, as I said before, industrious, economical, and worthy citizens. And shall we, because they are poor, and strangers, far from their friends, deprive them of the right which the poorest amongst us possesses—the right of education? If the boys were to be dismissed from this school, it is probable that they would be discouraged, and afraid to go to another. But it is not so with the Armstrongs. If they leave, they do so by their own choice, and have every school in the city open to them. Now let all who would advise me *not* to dismiss the O'Kanes, rise."

97. Every boy, except James O'Kane now rose. John and Carlos were already

standing ; and Jerome, carried away by the general enthusiasm of the moment, rose with the rest.

98. The school was dismissed, and the following letter despatched to Mrs. Armstrong by her sons :

99. " Madam,

" I know of no beggars nor blackguards in my school. There are two poor Irish boys, who, I understand, have given you offence. But, as they are among the best-behaved and most gentlemanly boys I have, they are the very last that I would dismiss in disgrace.

" I am, madam,

" Yours, respectfully,

" THOMAS PATTERSON."

" To Mrs. Armstrong."

100. The consequence of this letter was, that the Armstrongs were sent to another school.

Repeat the substance of this lesson. What did John say to his mother when he got home from school? Is it right or wrong to tell our difficulties to our parents? Who are our best friends to consult with on all occasions? Is it right or wrong to take revenge when any one injures us? What does Christ direct us to do? Should we feel happiest after revenging ourselves, or after returning good for evil? Which would make us most respected? Which would make us most beloved by God? Is it fine dress or riches that makes the gentleman? What is it, then? Who should we be most careful not to injure, those who are rich and amongst their friends, or those who are poor and strangers? Is it manly or unmanly to vex the stranger and the friendless? What does the Bible say about this?

“And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: I am the Lord your God.” Lev. xix. 33—34.

LESSON XXV.

Natural Theology.

1. “MOTHER,” said Julia Rush, “may sister Charlotte and I go to the orchard, and see if we can find some ripe apples?”

2. “You may,” replied her mother. “Get your little baskets, and I’ll go along with you. The weather is so fine, this afternoon, that I think a walk may do all of us good.”

3. The little girls accordingly put on their sun bonnets, and, with each her basket upon her arm, the mother and daughters set out for the orchard.

4. Their walk lay along a pleasant lane, shaded by a row of handsome sugar-maple trees. A brook ran through the lane, well stocked with trout, which made it a favorite resort for the fishers of the neighborhood. The brook was crossed by a bridge, on which stood a boy with his rod in his hand. As the girls approached, he pulled a fine trout from under the bridge.

5. “Oh, mother!” cried Charlotte, “see what a large fish Charlie Taft has caught.”

6. “Yes, indeed,” said her mother, “and

that is not the only one. See ! he has three others on his string."

7. "Would you like to have them ?" said Charlie to Mrs. Rush.

8. "I am fond of fish, but should be sorry to rob you of them," said she.

9. "My mother wants some apples," said Charlie, "and I should be glad to swap the fish for some, if you please."

10. "That'll be a fair exchange," said Mrs. Rush. "If you will take the fish up to the house, you can borrow a basket there, to gather your apples in, and meet us in the orchard."

11. Charlie accordingly took his trout to Mrs. Rush, and soon after joined the girls in the orchard with a basket. When they had picked what apples they wanted, the girls begged their mother to extend their walk a little farther ; a request with which she readily complied, and invited Charlie to accompany them.

12. "But what shall we do with the apples," said the girls.

13. "Oh, you can leave all the baskets at the foot of this tree," said their mother. "See, it is one of the fifth row of trees, and the sixth tree from the lane."

14. They now continued their walk through the orchard, and presently came to a wall which separated it from a large pasture, in which were a number of cows, and a mare with her colt.

15. "Oh! see what a nice new wall has been built here since we were last this way," said Julia. "I wonder who it was that made it?"

16. "It was John Rand, the wall-layer, made it for your father," said Charlie.

17. "You don't pretend to say that John actually *made* the wall," said Mrs. Rush.

18. "Yes, I do," said Charlie. "I saw him and his two hired men at work at it all last week."

19. "Oh! I know they were at work at it," said Mrs. Rush. "But all that *they* did was merely to put the stones in a different *place* from what they were in before. They found these stones all ready *made* to their hands, I presume."

20. "Well, that's what people call making a wall," said Charlie.

21. "I know that is the common way of talking," said Mrs. Rush, "although it is not a very correct way. But the reason why I objected to it was, that I wished you to observe, that man can *really make nothing*."

22. "Make nothing, mamma?" cried Julia.

23. "Yes; nothing, my dear. All that he can do is merely to change the *shape* of a thing, or put it in a different *place*. Every thing is *made* by a Being infinitely superior to man."

24. "But don't men make houses?" said Charlotte.

25. "They collect various things from different *places*, and after cutting them into a great variety of *shapes*, fix them together, and call the whole a house. But if you would like to know more about this, we will examine it more particularly."

26. "Oh, do!" cried both the girls.

27. "Well, let us examine a brick house, then, as that will present us with a greatest variety of substances. What does the foundation consist of?"

28. "Stone and lime," said Julia.

29. "Well, you know that the stone is found *ready made*. It only needs to be cut into the proper *shape*. The lime is also found in the ground. But there is a kind of air in it, which must be driven out, before it will answer the purpose for which it is wanted. Well, men have found out, that, by putting the limestone in a very hot place, the air will all come out of it. This they call *making* lime. But you see there is nothing *made*. It is just like drying some wet earth. Put the wet earth in a hot place, and the water will leave it, and ascend into the air. In the same way, put the limestone in a hot place, and the air will leave it, and you will have lime. By mixing this lime with water and sand, you have mortar, for cementing the stones and bricks together, and for plastering the walls.

So, you see, that neither the stone nor the mortar can be properly said to be *made* by men. The wood-work, you know, is only trees, cut into proper *shapes*, and put in their proper *places*."

30. "But the glass, mamma!" said Julia. "Don't men make the glass?"

31. "No more than they do the lime and mortar. It was found out, by a curious accident,* that soda and sand, heated together, would melt and mix, so as to form the beautiful transparent substance which we call glass. So, you see, all that men do is to bring the soda, and the sand, and the fire together. The *making* of the glass is quite another affair."

32. "I think I begin to understand it now," said Julia.

33. "Well then, let me see if any of you can tell me how Charlie's coat is made," said Mrs. Rush.

34. "I think I can," said Charlie.

35. "Well, try and describe it in the same way that I have the glass and the lime."

36. "That is what I was going to do," said Charlie. "People find wool on the sheep's back. They twist it into threads,

* Some merchants in a vessel, with soda as part of their lading, had cast anchor at the mouth of the river Belus, in Phœnicia, and were dressing their dinner on the sand, using large lumps of the soda to support their kettles. The heat of the fire melted the soda and the sand. The result was glass.

put these threads together in a loom, and then the tailor cuts it, and joins the parts together so as to fit my back."

37. "Very well, indeed," said Mrs. Rush. "You are an apt scholar. All that is done in transferring the coat from the sheep's back to yours is, separating and bringing together the parts. It is only changing their *place*. And if you will try the making of anything else in the same way, you will find they may be all thus explained."

38. "I see it plain enough, now," said Julia.

39. "But who is it that *did* make these things, and everything else?" said Mrs. Rush.

40. "God," answered Charlie.

41. "True," said Mrs. Rush. "We call the Being who made them, God. And we feel certain that there is such a Maker, because we see so much *contrivance* in every thing around us."

42. "I wish you would explain some of these contrivances to us," said Charlie.

43. "I will do so with pleasure," said Mrs. Rush. "And first let us look at the leaves of trees. Do you know what is their use?"

44. "I do not," said Charlie.

45. "I will mention a few of their uses, then. They afford a delightful shade for man and beast, and food for a great variety of beasts and insects. They defend the blossoms and fruit, especially in hot countries,

from the intense heat of the sun by day, and from the chills of night. They serve one of the purposes of the *skin* of animals : that is, the insensible perspiration, which passes off from our bodies through the skin, passes from the trees through the leaves. They refresh the plant, by sucking in moisture from the air. And they are its lungs, or instruments for breathing."

46. " I had no idea they were so useful," said Julia.

47. " Well, you know that in our country, the leaves are killed by the frosts of autumn, and fall to the ground. During the winter, the tree is in a manner asleep, and its life suspended. But when warm weather comes, if there were no leaves, it must die. Here, then, is one of the ingenious contrivances I have spoken of. About midsummer, after the young leaves are fully grown, the tree puts out another set, which appear at the bottom of the foot-stalk of each leaf, just above where it comes out of the branch. This set of leaves is intended for the following spring ; and the way they are wrapt up, so as to be preserved from the cold of winter, is well worth your attention, for it is both curious and beautiful. On their outside we find a set of scales, covering one another like the shingles of a house. The outer ones are hard and dry, the inner ones more soft and delicate, and somewhat resembling the leaves which they inclose. These scales are fre-

quently connected together by a resinous substance which water cannot penetrate. Having removed all the scales, we find the leaves, or flowers, or both, enclosed in a soft down, which forms a complete security against the most severe cold."

48. "How curious! how very curious!" cried Charlotte.

49. "Now, is there not an evident contrivance here?" said Mrs. Rush. "The bed of down, and the hard scales which water cannot penetrate, don't come out at the beginning of winter, but at the beginning of the warm weather. Here is a preparation for a kind of weather that is yet far off; as plain a preparation for winter, as the making of hay in the summer, and filling our barns with it."

50. "That's plain enough," said Charlie.

51. "Now let us take a peep at the animals. If you will look, in the fall of the year, at a horse, a dog, or any other animal that has a hairy coat, you will find that he has a fine, soft, new one growing out all over his body, which, added to his old coat, makes him a comfortable winter dress; and as soon as the weather becomes steadily warm in the spring, so as to make the winter clothing uncomfortable, he sheds his old coat. So that you see he is provided with a new great-coat every winter, and throws away his old clothes every spring. There is no need of his saving it for the return of cold weather.

It comes out of a store-house which can never be emptied. Now is this a contrivance of the dog's, or the contrivance of a Being infinitely superior to man? Could the dog procure such a convenience for himself, or could we contrive and make such a thing for him? Look at the most convenient article of clothing that we make for ourselves, and then compare it with the dog's winter suit."

52. "If we were to try to be the dog's tailor, we should make but an awkward piece of business of it, I am afraid," said Charlie. "I suspect he would get rid of the clothes we made for him as soon as he could, even if the weather *was* cold."

53. "Well," said Mrs. Rush, "let us leave the dog, and look a little at ourselves. If you will put a finger on your wrist, just at the root of the thumb, you will feel something beating, which we call the pulse. Now the thing that you feel moving is the blood, which is driven by the heart, through thousands of little pipes, all over the body. If the blood was to stop flowing through these pipes, you would soon become cold, and stiffen, and die. Now who is it that keeps your pulse constantly beating? Try if you can stop it, or make it go faster or slower."

54. "I have tried it," said Charlie, "and I find I can neither stop it, nor make it go faster nor slower."

55. "I have tried it, too," said Charlotte, "and can do nothing with it either."

56. "We've got so near home, now," said Mrs. Rush, "that I shall only have time to mention one more curious and beautiful contrivance. Indeed, I did not intend to show you many of them, but rather to persuade you to look for them yourselves. The living world is full of them. Your own bodies might be the study of a long life.

57. "Well, the contrivance that I mean to close with is a simple bird's nest. The young bird has been reared in a nest. But it has never seen one made, and cannot know whether its mother found hers ready made, or formed it of itself. In fact, it has not the slightest chance of seeing the operation, until the very moment when it must set to work. And yet it does begin, and makes it as perfect as if it had been for years under the tuition of the most skilful artist. Again. Does the yearling bird know *why* it is building? Does it know that it has within its body half-formed eggs, an article which it has never seen, and consequently cannot form the least idea of, and that its young will be hatched from these eggs, if a soft nest should be prepared, and it should preserve their vital heat by sitting on them for a proper time? How *can* the bird know all this, and how *can* it acquire the skill to execute so beautiful a piece of work? It is evidently impossible. The knowledge of the use to

which the nest is to be applied, and the knowledge of the art by which it is built, is not in the bird, but in that GREAT ARTIST who made all things."

Repeat the substance of this lesson. Can man make anything? What, then, can he do? Who is the Maker of all things? How do we know that there is a God? What is remarkable about leaves? For what purpose are they placed in beds of down, and covered with scales? What is remarkable about animals with hairy coverings? Could man or the animal itself furnish it with clothing comparable to this? Can you stop your pulse, or make it go faster or slower? What is remarkable about birds' nests? Did a yearling bird ever see a nest built? Who teaches the bird to build its nest? Can the yearling bird know why it builds? Does it, or does it not, know it is about to lay eggs? When it sits on them, does it know, or not, that they contain its young? If this knowledge and foresight is not in the bird, in whom is it? What does the Bible say on this subject? "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" Job xxxv. 11, or Job xxxviii. 25, 27, 41; and xxxix. 13.

LESSON XXVI.

Punctuality, Selfishness, and Benevolence.

1. "WHY, Helen, ain't you ready yet?" said Grace Somerville to her younger sister. "You know we ought to have been at uncle Darling's at one o'clock. It is ten minutes after one now, and yet you have not finished dressing."

2. "Oh, we shall be there soon enough, I dare say," said Helen. "Don't you re-

collect what cousin John said t' other day ; it's always one o'clock till it's two ?”

3. “That's a very bad maxim,” replied Grace ; “and especially now, when you know we promised to meet our botanizing party exactly at one. Come, do move a little quicker. It is a pity to lose any part of so fine an afternoon for our excursion.”

4. “Well, well, I'm all ready now,” said Helen. “Let's be off.” So saying, the sisters put on their bonnets, and, arm in arm, tripped lightly away.

5. This conversation considerably exemplifies the character of these little girls. Helen was generally a laggard. It was difficult to get her to begin to dress before it was time to set out. One reason for this was, that she had little or no consideration for the feelings of others. She was neither ill-disposed nor malicious. She would not *do* any thing to offend or injure her friends or acquaintance. But she had no idea of making the slightest sacrifice to please or to benefit them. In fact, she never thought of their feelings at all. Thus, on the present occasion, she was not ready at the appointed hour, simply because she did not herself care about spending the whole of a summer's afternoon in the woods and fields. She never considered that she was keeping twelve or fourteen of her friends waiting for her, and that probably many of them might be fretting at their loss of time.

6. Grace's feelings and conduct were the very opposite of all this. In every thing that she did, if others were concerned, she always thought of them first. "How would my father or mother, or how would my friends feel if I were to do so and so?" was the idea generally uppermost in her mind. If *she* could possibly help it, no one would ever have to wait for her. Unless forced to do otherwise by her sister, or other careless people, she was always punctual to her engagements. And when she was thus compelled to be behindhand, it always gave her pain. Many and many a time did Grace mildly remonstrate with her sister on the impropriety and indelicacy of being so late at church, or at lecture, or for keeping her friends waiting when a walk or any kind of excursion was in hand. Helen always calmly listened, and sometimes promised amendment. But she was naturally inactive, and her bad habits had been indulged by her mother, till the labor of conquering them had become too great for her sluggish mind. So, even though her good-nature induced her sometimes to try to reform, in order to please her sister, yet she always relapsed quickly into her old habits.

7. Grace and Helen found the rest of the party assembled at their uncle's, and amongst them John, who, forgetful of his wise maxim, was fretting at the delay

caused by the non-appearance of his cousins.

8. "So, so, you've come at last?" says he. "Well, better late than never."

9. "Late!" cried Helen. "Do you call it late, cousin?"

10. "Didn't you know that we were to have gone at one o'clock?" said he.

11. "'To be sure I did," said Helen. "But I have just been telling my sister, here, in order to stop her scolding, that I had your authority for the fact, that in law it is always one till it is two."

12. A general laugh made John blush a little at hearing his own words quoted against him, but quickly recovering himself, he seized Helen's hand, and replied,

13. "You're a naughty girl, coz; I find I can do nothing with you."

14. The company now set out on their excursion. They descended the hill to the river, where, crossing a covered bridge, they continued a short distance farther along the highway, and then left it to descend to a rich intervale, where they intended to commence their search for plants. Between the spot they had now reached and the bridge, there is a fall in the river of about 100 feet, and, for about 50 or 60 rods below the fall, the stream is confined in a narrow ravine, which, perhaps, the waves have been deepening since time itself had a commencement, and the bottom of which is nearly filled by its bed. This

spot in a considerable degree resembles the Niagara river, on a small scale, from the falls to Queenstown. On the left bank the rocks descend perpendicularly to the water, and their tops are crowned by a few groups of aged hemlocks and spruces. The right bank is also steep and rocky, and would be equally inaccessible but for the bushes, which thrust their roots into every crevice, and afford a hold by which adventurous boys ascend the precipice in search of flowers and birds' nests.

15. Fifty years ago, this beautiful ravine was in a state of nature. Now, the rapids are obstructed by dams, and mills and manufactories have been built at its upper and lower extremities. Man, however, cannot wholly deface the beauties of such favored spots. To the eye of the philanthropist, indeed, it may be doubted, whether such mingling of the works of art with those of nature, should not rather add to, than destroy their interest.

16. "Well, which way shall we go now?" said John Darling. "There are some fine flowers among those rocks, which we can't get any where else. Shall we go there first, and then go down through the meadow? What say you, Grace?"

17. "I should like to get some of the plants you speak of," replied Grace. "But I am willing to go wherever the rest of the company think best."

18. "Oh, let's go first to the meadow," said Helen. "We, girls, can do nothing up there; and I don't want to stand looking at the boys climbing all the afternoon."

19. "I think it would be as well to leave the climbing among the rocks till we come back," said William Turner. "The girls will be tired, then, and more willing to rest while we go after the flowers."

20. "That's true," replied Grace. "But you forget that you will be tired then, too, and not so fit to climb. Indeed, when I look up there, it seems as if it were too dangerous for you to go at all. I don't think it is right to run the risk of breaking a leg or a neck for a few flowers."

21. The company laughed, and Helen said, "That's just like sister Grace. She's always afraid of others getting hurt, and yet she's the most heedless creature herself. It was only t'other day, that she ran out and caught hold of a horse that was running away with little Jane Turner. They would both have been killed, probably, had not father been close by, and come to their assistance."

22. "You don't do justice to your sister there," said William. "It was to save sister Jane's life that she endangered her own. I have often seen her in dangerous situations, and have ever found her remarkably careful, and on her guard. Many of the heedless girls that you speak of would

only have screamed in Grace's place, and so made the matter worse, by frightening the horse still more. I am sure sister Jane and all our family can never be sufficiently grateful for her goodness."

23. "Oh, you don't owe me any gratitude for what I did," said Grace, "for indeed, I could not help it. I did not even know that it was your sister who was in the wagon; I merely saw that it was a little girl."

24. "That makes not the slightest difference," replied William. "But we must not lose all the afternoon in talk. Those that are in favor of going down the river had better be jogging, and so we will see how the majority wish to go."

25. The Somervilles and Darlings turning their faces down stream, and the rest of the party following their example, the ravine was left unexplored for the present. A number of flowers were found in the meadows, but the sun being at this season high in the heavens, the young folks soon found it uncomfortably warm, exposed as they were without the slightest shade. It was accordingly proposed to spend the rest of the afternoon in the woods on the opposite side of the river.

26. "*We* can cross easily enough," said John Darling, "but how shall we get the girls through the water? The bridge at the

lower mill has all rotted down, and it's too far to go round by the other."

27. "There's a place a little below," replied William Turner, "where the water will hardly reach above the ankle, and there is excellent footing, as the bottom is of fine gravel. We can easily carry the girls over there by making seats for them with crossed hands."

28. This expedient being adopted, the whole party crossed the stream without accident, and soon reached the woods, where abundance of plants were found in flower.

Repeat the substance of this lesson. Was Helen right, or wrong, in making her friends wait for her? Is it right, or wrong, to be tardy in going to school? Do we injure nobody but ourselves by doing so? Are all the members of a class injured, or not, by one of them being irregular, or neglecting his studies? Has any one a right to injure his class so, or not? Is it right, or wrong, to be late in going to meeting? Has any one a right to disturb the worship, or not? If a person finds he has come too late, should he go in, or not? What does the Bible say of punctuality? "To every thing there is a season, and a time to every purpose under the heaven." Eccl. iii. 1. What is the cause of want of punctuality? See sections 5 and 6. Who are the happiest, those who habitually think of the feelings of others, or those who think of, and care for, nobody but themselves? Which will be most beloved by God and man? What is the golden rule of Christianity on this subject? "Whatsoever ye would that men should do to you, do ye even so them: for this is the law and the prophets." Matt. vii. 12. Which of the two sisters had the most lovely character, Helen or Grace? Which of them would you prefer for your sister? Which had the happiest disposition for herself?

LESSON XXVII.

Content, Mercy and Cruelty.

[Repeat the substance of the last lesson before you begin to read this.]

29. "How much more agreeable it is to botanize here," said Grace Somerville to her cousin John, "than in the hot sun, along the bank of the river."

30. "Yes," replied he, "and see these beautiful woods too! These large sugar-maples are really superb trees."

31. "I begin to feel somewhat tired," said Helen. "Wouldn't it be well to rest a little?"

32. "There is a fine spring a little way farther on," said John. "I think we had better go there before we sit down."

33. At the mention of a spring, all the party eagerly called on John to point it out; and when they arrived there, they found two old logs, on which the girls were soon commodiously seated. Some of the young men distributed the cakes which had been provided for the occasion, while others handed round water from the spring in tin dippers.

34. "I wish we had brought some sugar and lemons," said William Strong. "A little lemonade would have been rather more pleasant than pure water."

35. "Lemonade would have been rather

more pleasant for such a warm day, I confess," said Grace. "But when we consider the trouble it would have made, perhaps we are as well off with our pure water. I am sure we have nothing to complain of, at least."

36. "At all events there is no use in complaining to you," returned William, "for you are always content, let what will happen."

37. "Is it not best to be so?" said Grace.

38. "To be sure it is," replied William. "I only wish I could follow your example. But, somehow or other, I do frequently feel disposed to grumble."

39. "I used to have the same kind of feeling very often," replied Grace. "But, fortunately for me, my father showed me the folly of it, and convinced me that I should be much happier if I would leave it off."

40. "But didn't you find it difficult to leave off grumbling?" said William.

41. "I did, I assure you," replied Grace; "and if my father had not taken a great deal of pains to confirm me in my good resolutions, I don't know that I should have succeeded. But still this difficulty arose wholly from my own heedlessness; and I have no doubt that any one might cure himself of this, or any other bad habit, if he only undertook it with a sufficiently firm resolution."

42. At this moment a scream was heard from the girls seated opposite, and, while some of them jumped upon the log, others ran off.

43. "Why, what's the matter with the girls?" cried Grace.

44. "Oh, its nothing but a striped snake which has crawled out from under the log they were sitting on," said John Darling.

45. John hastily broke off a switch from a bush near the spring, and with a few blows put a period to the object of their terror. Some of the girls, however, were so much alarmed at the occurrence, that they could not again be prevailed on to take their seats on the log, so John proposed to resume the botanizing, and returning by the way they came, to examine the ravine between the mills.

46. "How came you to kill that poor, harmless creature?" said William Turner to John.

47. "Why, what a strange fellow you are!" replied he. "Who ever came across a snake without killing it?"

48. "Did you never hear the rhyme about it?" said Julia Brown.

"Pick the first posy ;
Eat the first rosy ;
Break the first brake ;
Kill the first snake :

And you 'll conquer all you undertake."

49. "Can you give no better reason than

such a silly, superstitious rhyme as that, for taking the life of a harmless animal that never offended you?" said William.

50. "But many of the snakes are dangerous, poisonous reptiles," said Julia.

51. "I know it," said William: "and nobody would object to *their* being destroyed. In this neighborhood, however, and in all the old-settled countries, there has not been a poisonous snake for a great many years. They have all either been killed, or have fled from their inveterate enemy, man."

52. "But it was a snake that deceived Eve, and brought sin and misery into the world," said John Darling.

53. "That argument is good for nothing," said William. "Common sense, and the whole Scripture lead us to conclude, that the serpent was only the instrument, Satan the real actor in this matter; who is therefore called the serpent, the old dragon, a liar, and a murderer from the beginning! * and the serpent was chosen as the instrument of Satan, because any cunning in him might be thought to proceed from his native wit and *subtlety*; which, had it been observed in any other creature, would have alarmed Eve, and made her suspect some devilish thing to be acting within the snake." †

54. "And would you kill no animal that was not poisonous?" said John.

* Scott's Commentary on the Bible.

† Newton's Notes on Milton's Paradise Lost.

55. "Cowper, the poet, has some beautiful lines on this subject," said William. "I believe I have heard you repeat them, Miss Grace. Will you have the goodness to favor us with them now?"

56. "With pleasure," replied Grace; and, without farther entreaty, she repeated the following lines :

I would not enter on my list of friends
(Though grac'd with polish'd manners, and fine sense,
Yet wanting *sensibility*) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path ;
But he that has *humanity*, forewarn'd,
Will tread aside, and let the reptile live.
The creeping vermin, loathsome to the sight,
And charg'd perhaps with venom, that intrudes
A visiter unwelcome into scenes
Sacred to neatness and repose, th' alcove,
The chamber, or refectory, may die :
A *necessary* act incurs no blame.
Not so, when, held within their proper bounds,
And guiltless of offence, they range the air,
Or take their pastime in the spacious field.
There they are privileg'd. And he that hurts
Or harms them *there*, is guilty of a wrong ;
Disturbs the economy of nature's realm,
Who, when she form'd, design'd them an abode.
The sum is this : if man's convenience, health,
Or safety, interfere, *his* rights and claims
Are paramount, and must extinguish *theirs*.
Else they are all,—the meanest things that are,—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who, in his sovereign wisdom, made them all.

Ye, therefore, who love mercy, teach your *sons*
To love it too. The spring-time of our years

Is soon dishonor'd and defil'd, in most,
By budding ills, that ask a prudent hand
To check them. But, alas! none sooner shoots,
If unrestrain'd, into luxuriant growth,
Than cruelty, *most devilish of them all*.
Mercy, to him that *shows* it, is the rule
And righteous limitation of its act,
By which Heaven moves in pard'ning guilty man:
And he that *shows none*, being ripe in years,
And conscious of the outrage he commits,
Shall *seek* it, and *not find* it in his turn.

57. "What beautiful sentiments!" cried William; "and they are as true as they are beautiful! And how reasonable and plain is the rule laid down! If an animal is troublesome, or dangerous, we have a right to remove or destroy it. But if it keeps out of our way, and troubles us not, and only claims its share in the free woods or fields, it is the height of cruelty to harm it; and he who does so out of mere wantonness, will have no claim to that mercy from the common FATHER and BENEFactor of all living beings, of which every one stands so much in need."

Repeat the substance of this lesson. Let the teacher examine the pupils particularly as to the meaning of every line of the poetry, as follows: What is the meaning of "enter on my list of friends?" grac'd with polish'd manners? wanting sensibility? inadvertent step? forewarn'd? &c., to the end. Who are the happiest, the contented or the discontented? Who are the most beloved? Who made the brute animals? Do you think that he desires to see them happy, or not? Do you think he will be pleased to see us torment, or kill them, when they do not offer to harm us? If a young person is accustomed to be

cruel to dumb animals, will he be likely, when he has grown up, to be kind and tender-hearted to his fellow-men? Will he who is unmerciful have any claim to God's mercy? What does the Bible say on this subject? "Blessed are the merciful, for they shall obtain mercy." Matt. v. 7. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke xii. 6.

LESSON XXVIII.

The Uses and Advantages of Pain.

[Let the pupils repeat the substance of the last two lessons, before they read the following.]

58. "WELL, girls," said John Darling, "I suppose you have been so much frightened by the poor, harmless snake, that you won't want to sit down on the log again."

59. "No, no," cried Helen, "I think it is about time to go home. See! the sun is not a great way above the western mountains."

60. "Well, shall we cross the river again?" said John.

61. "I don't see any use in that," said Grace. "We can reach the road easily enough by keeping on this side. Then why should we wade, or be carried across, when we can all get home dry-shod?"

62. "True," said John; "but we shall lose the handsome flowers we saw among the rocks, to say nothing of the pleasure of carrying you girls across the water."

63. "Oh!" cried Julia Brown, "don't let us lose those beautiful flowers."

64. Grace, as a farther objection, would have urged the danger of climbing among the rocks; but, as she plainly saw that the rest of the party were bent on returning the way they came, she said not another word.

65. The girls, accordingly, were carried across the stream on locked hands, as before, and all reached the opposite side in safety, though not without a few screams, occasioned by slight stumbles on the part of the carriers. But these only served to give a zest to the affair, and occasion a hearty laugh.

66. When the party, however, came to the ravine, Grace could not help remonstrating on the folly of running so much risk for a few flowers.

67. "Oh, nonsense!" cried John; "don't you see there are bushes all over the rocks to hold on by?"

68. Grace would have answered, that the bushes themselves might give way, but she saw that it would have been too late; for John and the other boys were already scrambling half way up the precipice.

69. "See here, Grace! see here!" cried John, waving the flowers in one hand, and holding on to a bush with the other. "You see now how foolish your fears were."

70. But the triumph of John was but for a moment. For the exertion of waving his arm in token of victory, having loosened or

broke the roots of the bush by which he supported himself, he lost his balance, fell, and rolled over rocks and bushes till he reached the water's edge at the foot of the precipice.

71. Most of the girls screamed aloud when they saw the mischance which befel their companion. The boys hastened down as fast as possible. Grace alone seemed to preserve her presence of mind. The color instantly forsook her cheeks ; but, in place of screaming, or wringing her hands like the rest, she rushed through the water which extended between her and the spot where John lay, and seizing his hand exclaimed,

72. "Cousin ! my dear cousin ! tell me where you are hurt."

73. "Do not be frightened, my dear Grace," answered John. "I am afraid my leg is broken, but I am not seriously hurt any where else."

74. As soon as the boys came near, Grace requested four of them to go to the nearest house for a settee and a mattrass or bed, on which John might be carried home. She next wet her handkerchief in the stream, and, without paying the slightest attention to her wet clothes, sat down on the ground by her cousin. Then, placing his head in her lap, she continued to bathe his temples and wrists with her wet handkerchief till the return of the messengers with the settee.

75. "Oh, pray, do be very careful how you lift him," said Grace.

76. "My dear Grace," said John, "I really wish you would go home with the rest of the girls. It pains me more than my wound does, to see you in such distress."

77. "No, no," replied Grace, "do not ask me to leave you, till you have got fairly into the hands of your mother. I cannot possibly go away now."

78. John being at length carefully placed on the settee, and one of the boys despatched for a doctor, his leg was set as soon as he arrived at home, and he was quickly placed in as comfortable circumstances as his situation would permit.

79. In the evening Helen and Grace Somerville were relating to their mother the events of their little excursion, and its unfortunate termination, when Helen remarked, that she had often heard the power and goodness of God insisted on, both in and out of the pulpit.

80. "But, my dear mother," said she, "if God really be so very good and so very powerful, how does it happen that there is so much pain and misery in the world? He *might* surely prevent it, if he be all-powerful; and he certainly *would*, if he were so perfectly benevolent."

81. "Think a little, my daughter," said

her mother, "and try if you cannot find a reason for it."

82. "I have often thought of it, mother," said Helen; "but never could understand it."

83. "It appears to me that I have a glimpse of the cause," said Grace.

84. "Do tell us then, sister, for I am sure I never could find it out."

85. "I imagine it must be to make us more careful of ourselves," said Grace.

86. "You are right," said her mother. "If it were not for pain, our bodies would be entirely destroyed long before they could attain their full growth; and now, Helen, try if you can tell me why the eye is more sensible of pain than any other part of the body."

87. "I suppose it must be because it is more valuable," said Helen. "But is there not more pain than is necessary?"

88. "Certainly not," replied her mother. "Don't you see, that, notwithstanding all the pain of wounds, people are continually exposing themselves to danger on the most foolish and trifling occasions?"

89. "Do you think this is the only object of pain?" inquired Grace.

90. "By no means," replied her mother. "There are other important purposes that it serves. It gives occasion to firmness and resignation on the part of the sufferer, and sympathy and kindness on the part of his friends, all of which are important virtues.

Besides, if we were never subjected to pain and suffering, we should be very apt to be puffed up with pride and self-sufficiency, and totally forgetful or regardless of the feelings of others."

91. "If we were to think of this when we were in pain," said Grace, "it appears to me that we should not complain so much as we do. I am afraid that very few of us indeed consider pain and suffering as arising from the kindness of God."

92. "I hope, then, my daughters, that this will be a valuable lesson to you. Keep it constantly in mind, and it will save you much distress; for a great deal of our trouble arises from fretting, because we think ourselves hardly treated. There may be some pains which you may not be able to account for; but, depend upon it, this arises from your own ignorance, and not from any inconsistency in God's doings."

Repeat the substance of this lesson. Why do we feel pain when a limb is broken, or from burns, or wounds, or fevers? Should we, or should we not, take proper care of ourselves, if it were not for pain? Does pain make us better? How does it do so? Par. 90. Does the sight of pain in others make us better? How? Par. 90. If there are some pains that we cannot account for, does this arise from our own ignorance, or from unkindness on the part of God? Should we, or should we not, grumble so much at pain, if we recollected these things? Have we, or have we not, reason to believe that God does turn all things for good to those that love him? What does the Bible say on this subject? "And we know that all things work together for good to them that love God." Rom. viii. 28.

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